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JOSEPH W. MUSSER

1872—1954

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JOURNAL OF

JOSEPH WHITE MUSSER

Chapter I

INTRODUCTION

I was born on the south-east corner of Motor Avenue, Salt Lake City, Utah, on 2nd East between South Temple and First South Streets, where my mother then lived, March 8, 1872. My father, Amos Milton Musser, of Swiss Dutch extraction, was born at Donegal Township, Lancaster County, Pennsylvania, May 20, 1830; and my mother, Mary Elizabeth White, was born at Garden Grove, Iowa, November 7, 1846, while her folks were fleeing from the mobs that drove the Saints from Nauvoo, Illinois.

My father was one of the youthful defenders of Nauvoo in 1846. At the age of 21, he brought his widowed mother, with her children, across the plains to Utah, settling at Salt Lake City.

My mother's folks had settled at Beaver, where Father met her on his trips throughout the Territory as Traveling Bishop for the Church. They were married October 1, 1864. She became the mother of ten children, seven sons and three daughters, I being the fifth. She died from an accident in the home at the age of 85.

She was the acme of refinement, possessing the graces of a real queen; beautiful of features, strong in purpose, staunch in the faith--a Latter-day Saint with a personality that at once commanded respect, confidence, and love. She was the first plural wife of Father, and she lived her (life) nobly, not only raising her own family but also the children of two other mothers who "passed on." Her foster children loved her dearly; they were as her own flesh and blood.

My father, a polished gentleman, self-educated, courageous, stable, self-reliant but humble, was a pillar in the Church and withall a fighter. He was severely kind and severely stern. With him the Gospel of Jesus Christ headed the list of MUSTS: "love thy neighbor as thyself" was uppermost in his life and actions. Once, I recall, when a position was offered his son who was soliciting work, he said, "Widow Smith's son is capable and needs the position more than you do; let him have it." The job went to Widow Smith's son.

We had a large city lot--two of them in fact, where we lived (in the southeast part of the city, corner of 7th South and 8th East.) Much of the ground was used as pasture for our cows and horses. The neighboring boys asked the privilege of playing ball on the plot. Father said to a delegation of boys, "I will buy you balls, bats, gloves, etc., and let you use this ground as much as you wish if you will make me a promise and faithfully keep it." "Good; and what's the promise?" "That was to keep a record of all persecutive acts, and the names of the persecuters of those acts, against the Church of Jesus Christ of Latter-day Saints (See Doctrine and Covenants, Section 123).

For years he acted as Traveling Bishop for the Church. He was Superintendent of and built the Deseret Telegraph lines in Utah, which provided the means of communication from practically all the settlements with headquarters. He was Fish and Game Commissioner for the Territory under Federal appointment, for a number of years; was Superintendent of the Silk Industry, and was a brick manufacturer

In 1852 Father was sent to India on a mission. He spent five years abroad working entirely without purse and script. He circumnavigated the earth--going from Salt Lake City west, via San Pedro and San Francisco, California and returning via New York.

He spent six months in the penitentiary and paid a fine of $300 for acknowledging his wives and caring for the mothers of his children. He did much writing and propaganda work for the Church, among his writings being "The Palantic", a monthly magazine, "Fruits of Mormonism" and "Mormonism Exposed", "Race Suicide vs Children;" He launched the initial number of the "Utah Farmer." He died at the age of 79, from a surgical operation.

Coming from such an ancestry and being raised in a polygamous atmosphere, by parents devoted to their religious conception, I naturally inherited and imbibed a strong spiritual nature. From early youth I devoted my time to the Church. I believed intensely in the mission of Joseph Smith, and were it possible to become fanatical in accepting the decrees of the Almighty, I have been fanatically religious, but not obdurate toward the religion and actions of others nor offensively dogmatic.

Since the year 1880 I have been active in the Church and its auxilliaries, and in the kingdom of God, beginning with the Primary Association where, at the age of eight, I was secretary, my mother being in the Presidency of the Association in the First Ward. From that I became a deacon--the President of the Quorum; a Teacher and a Priest; the President of the Y.M.M.I.A.,Assistant Superintendent of the Sunday School; Ward Missionary; Stake Secretary of the Y.M.M.I.A., a member of the Stake Superintendency of Y.M.M.I.A., and then Stake Superintendent of the organization; Stake Tithing Clerk, High Councilor, President of a Branch of the Church in the Uinta Basin; a missionary to the Southern States and Assistant in the mission office. I spent seven months in the Utah State Penitentiary and at this writing am a parolee of that institution, for acknowledging as my wives and supporting more than one woman and their children.

I have 21 children by the following mothers:

CHILDREN OF ROSE:	Rose Jr., Joseph B., Mae Loraine, Neil B., Ruth B., Bertha B., Anna B., and Gertrude B.
CHILDREN OF MARY:	Mary H., Naomi H., Blanche H., Guy H., Priscilla H., and Helen H.

Chapter II

PATRIARCHAL

I had been nurtured in the Patriarchal Law. I believe it earnestly. It seemed to me I had met Father Abraham and been taught at his knees. He had many wives and concubines. Isaac, the son of Sarah, was Abraham's heir apparent, though not his first born, Ishmael coming before him. Early in life I became familiar with the Lord's revelation to His Prophet, Joseph Smith on the subject of marriage. My father had four wives to my knowledge; though one--the first--I never knew in mortality. She died before my birth. My mother was his first plural wife, and her faith and loyalty were, to my mind, perfect. At the tender age of seven or eight I found myself defending my father in his plural life. Two of my older brothers, one his step-son, were making light of his life when I, a mere stripling, took his part and shamed the older boys. Of course, I could at that time know nothing concerning the principle, its social status, or its biological importance, but the fact that my father and mother, noble and grand creatures, were living it was sufficient justification for my endorsement.

Those were troubleous days. The Federal Government was placing our people in the penitentiary for living the principle. Many were killed by the officers and hundreds of them driven into hiding away from their loved ones. At the age of 12 I was frequently called upon to take plural wives with their babies from one place to another, to hide them from the law. A very sad incident occurred when I was called upon to take a mother with her dead baby to the city cemetery at midnight, where the child was buried away from the sneaking and sensual eyes of the officers.

The right to motherhood by a husband of her choice is as sacred and positive to me as is the right to fatherhood by the wife of his choice. And if two women choose the same man, and the arrangement is agreeable with him, it is positively nobody's business but their own. This is true whether the parties involved are in or out of the Priesthood authority or the sealing power of Elijah. So that when men attempt to interfere with nature's laws and prescribe marriage under the law or otherwise, they are distinctly out of order and should be penalized, be they Mormon, Jew, Gentile, Athiest, or Heathen. "Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

When Father Adam came to earth, he came as a resurrected and immortal being. He brought with him some of his wives. They became the father and mothers of the human race. Thus the first family was a patriarchal family. That was the order. It is the order of heaven today. All who attain to the Celestial glory must accept the celestial law, one feature of which is plural marriage. To go where Abraham is means that one must live the law of Abraham pertaining to you will refrain from swearing and from the use of tobacco and liquor.' The pledge was made and the boys made good.

Father provided his children with boxing gloves, quoits, swings, trapeze bars, croquet sets, target guns, etc., making a special gift to his sons of some very sharp axes and saws with which we were required to provide fuel--winter and summer--for several years for the family homes. We utilized the pine and quaking-aspen logs, brought in from the near-by mountains. We raised our hogs, cured and smoked our hams and bacon, made our sausage and head-cheese, and a better quality was not to be found The large molasses barrel was replenished every season from the South, and "Sorgum pulling" was among our early pleasures.

Father could not tolerate idleness. He believed in work and he believed in play. On a large city plot, with cows, pigs and chickens to care for, barn manure to pile for winter spreading, hay to boost into the barn for the winter, cows to drive to the pasture a mile away in the summer, ditches to make and keep clean, a garden and an orchard to cultivate and harvest, there was not too much time left for play--as I now view it, just enough. But during the winter days--"When the snow was falling, and 'twas murkey overhead," we had a very comfortable work-shop which shut out the weather, and where we spent much time sorting over nails, screws and bolts, discarding the broken ones, straightening the bent ones, and classifying their sizes in pans. In those days these articles of hardware were expensive and every semblance of a nail and screw was saved for final inspection. And this nail and screw job never seemed to wear out--was never quite finished; neither did we then suspect the obvious fact of their getting mixed up ready for a re-sorting.

With a bunch of boys such as we were, Father evidently was driven to a "make work" policy, and while we were snow-balling, playing geese and gander, or at baseball, he mixed up the nails, placing later accumulations with them--and there was more work. Of course, the sorting of potatoes and apples, smoking meat, sawing and chopping wood, helping our mothers house clean, filling the mattresses with fresh, clean straw, shoveling snow from the paths, hauling gravel for the sidewalks, etc., all contributed to the "make work" project. But it took a lot of schemeing to keep his dozen sons busy and out of mischief.

Father lived a patriarchal life. His family numbered forty souls--35 children, four wives and himself. Of the children 26 were his own, with nine step-children--20 sons and 15 daughters. However, so far as we youngsters knew, they were all his own flesh and blood--he treated them so. For a wage earner his expenses were enormous. Just one item: for footwear we patronized the firm of Solomon Brothers and Gold. This company manufactured a variety of shoes. I recently learned, through a trusted employee of this shoe firm, that Father's monthly bill for shoes, repairing, etc., amounted to between $50 and $60. That was the time when a good pair of shoes cost only $3.

Father was a defender of the faith. As Assistant Historian of the Church, his work, under a special commission from the First Presidency

I said, "Well, Brother Hill, it can be done, and now the responsibility is upon you Your daughter is agreeable to the situation."

The conversation took place in the office where I was employed, in town. He left and in about one half or three quarters of an hour he returned and assured me it was all right and that I might go ahead Astonished and yet grateful, I asked what had happened to change his mind so quickly. He said after leaving me he "bumped into Apostles John Henry Smith and M. F. Cowley;" he put the question to them. They assured him it was all right and advised him to return to me and give his consent to the marriage Thus Mary entered into my family in the year 1901. She was "true blue." She gave me 6 children, five daughters and my son, Guy, himself "true blue," and now carrying on my work in a most manly manner.

Later, I was courting my wife Ellis (R. Shipp). She had been called into Wasatch Stake to introduce kindergarten work; having received her diploma from the University of Utah. I had been called to Heber to assist in the clerical work of the stake. It was at this time that President Joseph F. Smith issued his famous statement of 1904, as follows:

> Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Wilford Woodruff, of September 24, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference of October 6, 1890, which forbade any marriage violative of the law of the land, I Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints. And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.

It will be noted that the statement says, "No such marriages have been solemnized with the sanction, consent, or knowledge of the Church" and that those engaging in the same "will be deemed in transgression against the Church."

The Church having surrendered the principle through accepting the Manifesto, could take no other position; certainly no such marriage could be performed with the consent of the Church without a vote of the Church, "all things being done by common consent in the Church" (D & C Sec. 26). But Celestial or plural marriage is not primarily a Church institution. It properly belongs to the Priesthood The Church can do nothing but accept or reject the principle. They first accepted it and later rejected it, which meant the Priesthood must carry on independent of the Church. The law of Celestial marriage is purely a law of the Priesthood as indicated in D & C 132:28, 58, and 61. It was 20 odd years after the

CHILDREN OF ELLIS: Josephine S., Ellis S., Jr., Milton S.,
Lucile S., and Samuel S.

CHILDREN OF LUCY: JoAnn K., and Amos K.

Five of my children have performed missions in the world for the Church, and one, Helen, is now on her way to Hawaii on a mission.

In military matters, Neil graduated at Annapolis and served in the Navy as 1st Lieutenant for several years. In World War II Joseph was a Captain in the Navy, with headquarters at Pearl Harbor; Milton, a Lieutenant Colonel in the Intelligence Dept. of the Army; Samuel, a Captain in the Army Air Force and a Squadron leader, gave his life in the cause in Arabia; and Helen a Cpl. in the Marine Corp.

It would seem the Adversary did not want me to live. I was, as an infant rescued from a rainwater cistern at the place of my birth. Next, unbeknown to anybody I fell down a well at our First Ward home, about three years of age, catching my toes on the well curb I dangled there, my head just above the water line until my mother, impressed by some unknown danger, came and rescued me. I was too frightened to yell. Later, while putting a tin valley on the roof of a house for my employer, I slid down the shingles on the roof to the pavement below. When I came to, I returned to my work; however, with a wrenched back. Working in a two story home, I stepped on the wrong end of a board and plunged down across the basement rafters. One time while swimming with my two sons at Lava Hot Springs, Idaho, notwithstanding I was a fairly good swimmer, I was sucked under the water and but for the quick help of my sons, Milton and Samuel, I would doubtless have drowned. These are but a few of my experiences with the Adversary.

My schooling consisted of a few years in the lower grades, never having attended a high school or university, excepting the "University of Hard Knocks" For a few months, at the age of 14, I attended the L.D.S University, being a first day student. However, we began with only one teacher (Professor Willard Done). It was not then considered a high school course.

My first employment was herding cows, at about ten years of age, and during the summer months. I collected cows in my neighborhood; took them on the East Bench and in Emigration Canyon. I took them out after milking in the morning, bringing them back at night. My charge was 25¢ per head per week. One cow I rode part of the distance (without the owner's consent) thus reducing the walking distance.

At about 14 years of age I worked at carpentering on my father's 2½ story house, on the corner of 7th South and 8th East; we having first torn the old adobe home down. Here I learned the use of the hammer, saw, plane, square and level fairly well.

Next, I procured work from the Walsh Tinning Company, learning to make utensils for the home; put on tin roofs, guttering, etc. From here I went to David James Plumbing Company, and was a plumber's helper

Patriarch in the Church today. The Church having repudiated the very law which made it possible for a member to qualify as a Patriarch, it cannot consistently maintain Patriarchs in its jurisdiction. But we do have these officers who are administering to the Saints according to their "just wants and needs."

The Sanhedrin, which Joseph organized before his death, comprises 70 members. This is God's voice and authority on the earth. It was this body of men whom Moses brought before the face of the Lord. This body, when properly organized, is presided over by seven Presidents of the Great High Priest Order, the worthy Senior member being the presiding officer and the mouthpiece for the seven.

The presiding seven of this Presidency is now on earth, I myself, being a member of it. When the voice of the Lord penetrates to the Church, it will be relayed through this Presidency, the Church being a subordinate organization. This order is difficult for the Church to see now, but it will have to come to it. This organization is a Theocracy, receiving its direction and authority direct from God, while the Church is a quasi-Democracy, "all things in it being done by common consent."

The President of the Church may or may not be the President of the Priesthood. By reason of their seniority in the higher Priesthood calling, Brigham Young, John Taylor and Wilford Woodruff, each in his turn, became President of the Church, but always their Church calling was subordinate to their Priesthood positions. The greater organizes the lesser--the lesser cannot organize the greater. By authority of his Priesthood Joseph Smith organized the Church and ever after the Church was subject to his direction, because he was President of the Priesthood; a calling above that of the Church.

My calling is essentially a Priesthood calling. Hence when the Church assumed to cut me off for living one of the laws of God, all that the Officers who participated could do, and did do, as I see it, was to cut themselves off, unless they repent and correct their wrongs. President Heber J. Grant so tied himself up with the world in a financial matter, and in matters pertaining to world harmony, that he became rabidly angry at the brethren whose appointment was to keep the Patriarchal order of marriage alive. Over his signature (see TRUTH Vol. 11:32), he said, "I shall rejoice when the Government Officials put a few of these (Polygamists) in the county jail, or the state penitentiary."

He, with the help of his henchmen arranged with county, state and federal officials to start a crusade in the civil courts against my brethren and me. Their efforts were at first abortive. They first arrested Charles F. Zitting, Abraham Terlink and I believe, Heber Chase Kimball, neither of whom could they convict. The Arizona courts convicted and sent to the state penitentiary, Price W. Johnson and Carling Spencer of Short Creek, but those brethren virtually pled guilty; however, it was known that their arrest came about through the efforts of the local and General Church Authorities.

the office, at home and in going back and forth on the street car (living then in Forest Dale) I would study the spelling and meaning of the words. Thus I became fairly good in orthography. I worked my shorthand assiduously, each day becoming more proficient until finally I was appointed by the District Court to act as referee in taking testimony in several cases, to be submitted to the court for its decision. Difficult as these appointments were, I succeeded to my satisfaction and delight.

I took up Blackstone and other works and in time my employers had me prepare some of their complaints, answers, and other legal documents; also try some of their cases in the lower courts--Justice of the Peace and U.S. Commissioners. (Not having been admitted to the bar I could not practice in the higher courts) However, my legal experiences have enabled me to prepare my own incorporation papers, deeds and contracts in the various enterprises with which I have since been connected.

Being called on a mission to the Southern States in 1895, I severed my connection with the law firm. (More on this mission in another chapter). Upon my return from my mission in July 1897, I accepted employment with the Union Light and Power Company, under the management of R. S. Campbell. This was a new corporation, taking over the existing electric companies in Salt Lake City and Ogden, five in number. Bonds and stock were issued in payment for the properties. The new company was really a Church institution. I was made Assistant Secretary and had charge of the bonds and stock. George Q. Cannon of the First Presidency of the Church was President of the Company. Later the company absorbed the street railway systems. Here I had my first experience with union labor and witnessed my first major strike. Our electric cars were of the open end type. The motormen were obliged to stand in both good and bad weather. The hours were long. They wanted some modification in the company's demands. The company had then passed from the Church to the E. H. Harriman interests. The company was obdurate. It told the men to work or get off the job; it would not discuss grievances with the men. The strike lasted four or five days only. After the strikers had dumped over two or three cars, that were trying to run, and had stopped all traffic they were called into conference with the railroad officials and the strike was soon settled, with several reforms to the credit of the employees, including higher salaries.

Before this experience I had always been opposed to unions and especially strikes, but my eyes were opened and I saw that in order to have living conditions men are at times driven to this extreme. Of course now I feel that in many cases the unions are taking extreme measures to gouge capital. They are exacting unfair conditions. Men are human, and be they capitalists or employees, when it is in their power to do so they will unreasonably crush the other.

In April 1908, I severed my connections with the Utah Light and Railroad Company (the name later assumed by the original Union Light and Power Company) to devote myself to private business. (See more under business.)

5th, some thirty-two men and women were charged, under the State statutes, of conspiracy--inducing men and women to break the laws of the State.

I came within the 1st, 4th, and 5th charges.

At near 2 p.m. the Federal Officers came to the jail, hand-cuffed us in pairs, marched us through the business section to the Federal Court where we plead "not guilty" to the charges against us, after which we were again handcuffed and marched back to the County Jail. The officers must have known that we would have gone without handcuffs, of our own free will; but no, they had to make a public show. The crusade was on, and it was being advertized with avidity. The bracelets hurt Brother Barlow's fat wrists and he finally said, "take it off and I will hold on to it;" they did so and all was well.

I, with some two or three others, was bailed out that afternoon. It was quite a task to raise bail for over thirty people. We accomplished it in a few days however; my son Guy being in prison the longest.

We first engaged Attorney Joseph H. McKnight, who assisted us wonderfully in getting our bail bonds fixed up. Then we engaged Attorney Claude T. Barnes; as our Attorney in Chief E. D. Hatch and Knox Patterson.

Our first move was to disqualify the Federal District Judge, Tillman D. Johnson, on the grounds of prejudice; after which Judge J. Foster Symes, of Denver was appointed to hear the Federal conspiracy case. He promptly dismissed the charges.

The Mann Act and kidnapping cases were referred to Judge T. Blake Kennedy, of Cheyenne, Wyoming. The defendants submitted a statement of facts indicating that, in the Mann Act case, they transported their wives across the line--they were plural wives, taken under authority of a revelation of the Lord to His Prophet Joseph Smith, the founder of the Mormon Church; that whether or not plural marriage was legal, was a State question and that the Federal Court lacked jurisdiction in the matter.

The Court brought in a verdict of guilty and sentenced the defendants, each to three years in the Federal prison; Heber K. Cleveland, having three charges against him, was sentenced to four years and one day. In this case we lost our appeal to the Federal Circuit of Appeals, and also before the Supreme Court of the United States. In the latter court the Judges were 5 to 4 for conviction. The kidnapping cases were argued a year before in the U.S. Supreme Court and a prompt decision rendered, dismissing the same and freeing the defendants.

In the two State cases, fifteen defendants plead guilty of unlawful cohabitation, claiming the right to practice plural marriage under the Constitutional guarantee of religious liberty. They were

A STATEMENT BY THE EDITOR--J W MUSSER

Declaration of Policy

TO WHOM IT MAY CONCERN:

The undersigned officers and members of the so-called Fundamentalist religious group do hereby declare as follows:

That we individually and severally pledge ourselves to refrain hereafter from advocating, teaching, or countenancing the practice of plural marriage or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further pledge ourselves to refrain from solemnizing plural marriages from and after this date contrary to the laws of the land.

JOHN Y. BARLOW	I. W. BARLOW
J. W. MUSSER	ALBERT E. BARLOW
A. A. TIMPSON	R. C. ALLRED
EDMUND F. BARLOW	JOSEPH LYMAN JESSOP
OSWALD BRAINICH	DAVID B. DARGER

Dated at Salt Lake City, Utah, this 24th day of September, 1945; subscribed and sworn by me the day and year above written.

GEORGE H. CARMAN, NOTARY

We publish the above "Declaration of Policy" as it was signed and presented to the Utah State Board of Pardons, that our readers may be fully informed in the promises.

The statement binds the signers to hereafter refrain from teaching the practice of plural marriage or polygamy, entering into the principle themselves, or solemnizing such marriages, contrary to the laws of the land. It is the sincere intention of the parties involved to adjust and conform their lives and marital conduct to both the letter and spirit of this pledge.

The Board of Pardons, after careful consideration, granted parole privileges to the ten signers; also to defendant Heber K. Cleveland, who afterwards subscribed orally to the conditions. The parole was effective December 15th, after seven months of prison confinement. Four remaining defendants, for reasons of their own, did not petition the Board for parole. (1945)

The signers wish it clearly understood that they bear no animosity towards the State law enforcing officials. These men are properly under oath to faithfully enforce the laws on the statute books. They did not place the laws there and are not responsible for their existence. We can only wish that all other laws pertaining to public morals were enforced with equal zeal

By way of justification for the action of the parolees the following explanation will not be amiss:

marriage, and not to go where he is means not to go where God is. These principles were burned into my soul in youth--indeed, as I now view it, long before I came to earth in mortality.

Personally I was brought up in the most puritanical fashion with reference to morality. To lose one's virtue was an offence in the eyes of God next to murder--the shedding of innocent blood. To take advantage of a girl, not one's wife, was a terrible act. I believed this doctrine and I lived it completely--and I still believe it. And now, when I simply state that I am now and always have been a natural polygamist I want my children to know that it was not the call of a sexual urge that made me so; rather the urge of higher impulses calling me to admit the rights of women, and do my part in seeing that every woman who wished to, enjoyed the rights of motherhood. The urge was offspring, not sexual gratification.

When the Wilford Woodruff "Manifesto" was adopted (October 1890), I was not married. I had been promised in the name of the Lord, by my Stake President, some days after the Manifesto was published, that I would yet enter the law. I believed it. And later, while courting my young lady, I told her I expected to enter that law of marriage; that when the time came I would take it up with her and we would make the selection of other wives together. Although I was taking her out of a plural family, she took the matter quite coolly, but she was true to her promise on that occasion.

On December ___, 1899, after receiving my "Second Blessings," a messenger came to me from President Snow, stating I had been selected to enter plural marriage and to help keep the principle alive. Apprising my wife of the situation we both entered into prayer for guidance. At this time I hadn't the slightest idea whom to approach. The "Manifesto" had been issued, and word had gone out from Bishops and Stake Presidencies that a definite stop had been put to the practice. Those assuming to enter the principle would be "handled". I was placed in a peculiar situation. God's Prophet told me to accept the law and keep it alive. His subordinates said if I did so, they would cut me off the Church. I could not argue with them and divulge the source of my authority. It was a time when every man was in honor bound to carry his own burdens and yet live every law of the Gospel.

In answer to prayer, Mary Caroline Hill, a daughter of William Hood Hill, a member of the Mill Creek Ward Bishopric, came within our horizon. She was a beautiful young lady, about 25 years of age; had refused many proposals--had been waiting for the right man. Her father had done time, presumably with my father, in the penitentiary for polygamous living. I was astounded, when asking Brother Hill for the hand of his daughter, to be flatly refused. He said it could not be done; they were handling people for proposing it. I was greatly taken back. I had been at his home, with other Stake and General Officers of the Church on numerous occasions and eaten at his table. I rather took it for granted that he knew my hidden motive in being there so often and thought he was in harmony with it.

prosecution in cases against these signers. President Grant had previously stated, over his signature, "I shall rejoice when the Government officials put a few of these polygamists in the County Jail or in the State Penitentiary." Incidentally the defendants were placed in the County Jail (May 12, 1945) one day before the death of the aged President, giving him but a few hours rejoicing over their unfortunate delemma.

The legislative Act, considering all the circumstances, was looked upon as a Church measure, pure and simple, and is seriously regarded by many lawyers as well as laymen as "Class Legislation" and unconstitutional.

Anti-polygamy legislation passed by Congress in 1862 and in subsequent years was enacted by an unfriendly Congress in response to the demands of an intolerant citizenry seeking to subjugate a handful of Latter-day Saints residing on the western fringe of the American civilization. These despised people felt the movement a direct and unlawful thrust at their religion. Even the decisions of the Supreme Court of the United States, upholding the legislation, was regarded by many leading minds of the nation, as unjust and vicious--a surrender to the spirit of mobocracy then mounting high against the Mormons, who were relying upon the constitutional provision that "Congress shall make no laws respecting an establishment of religion, nor prohibiting the free exercise thereof."

The issue, pure and simple, involves the right of Motherhood. Shall every normal woman enjoy the privilege of seeking the blessed rights of motherhood under a sacred marriage covenant to a husband of her choice? It was hoped that with the turn of the century there had been born a broader spirit of toleration; that the archaic laws prescribing freedom of conscience would either be disregarded, repealed or declared unconstitutional.

As a concrete example, one of the brethren, well advanced over the "three score and ten age," had been cohabiting with more than one woman as his wife upwards of forty-five years. A large family of beautiful children blessed the unions. These children have become useful and respected citizens of both the State and Church; serving the latter in many high and responsible positions. Four of these children enlisted to serve their Government in the late war (World War II); one a corporal in the Marines; one a captain in the Army Air Corps; another, a lieutenant colonel in the Army, and the other a commander in the Navy. One of these children made the supreme sacrifice. Their father was sentenced to serve up to five years in the State Penitentiary for siring them.

This situation, we had hoped, belonged to the past, and that a more enlightened public would enjoy a broader vision of human endeavors, and exercise a more complete spirit of toleration and justice. Since, however, this shall we say, Utopian Dream, is not to be immediately realized, the parolees involved must bide their time in patience, until a public sentiment can be aroused to place legislation on the statute books allowing all men the privilege of worshipping Almighty revelation was received before it was officially reported to the Church, in 1852; and in the meantime Joseph Smith, Brigham Young, John Taylor, and others, entered the principle obviously without Church authority They being the Priesthood and the Church being auxiliary to the Priesthood, they needed no Church sanction Hence, when President Woodruff signed the Manifesto as President of the Church; as President of the Priesthood, a position he held before he became President of the Church, he authorized Anthony W. Ivins to go into Mexico and there continue such marriages in behalf of those whom the Priesthood would send to him.

This statement of President Smith's, I was afterwards informed, was given to protect Reed Smoot in his seat in the U.S. Senate. On two separate occasions I put my situation with Ellis, whom I dearly loved, up to Apostles A. H Woodruff and Mariner W. Merrill, each of whom told me to release the girl if she wanted to be released; otherwise to stay with her, and all eventually would be well. Later the ceremony was performed and the Lord was with the compact.

Others came into my family later. I cite the two occasions to show how things were done in those days in the efforts of the Priesthood, to keep the law alive. Incidentally, men other than Brother Ivins were set apart to work in other parts of the country. Since the Church is subservient to the Priesthood, any action taken by it against those entering the law is null and void. A man or woman cannot properly be cut off the Church for keeping a law of God, for the Church belongs to God and God cannot act a lie and remain God

It was this situation, then, that confronted me; I was resisting the Church, though I love its institutions. I had always taught my children to follow the Church, and yet I now was resisting it. My blessed children could not understand my position, nor can I blame them, neither could I explain to them the full picture any faster than they were prepared to receive it For the most part my children have stayed with the Church, and are doing good work therein; while some of them have felt to criticize me, I cannot help it, for I am being directed by the Priesthood of God

In the year 1915 an Apostle conferred upon me the sealing power of Elijah, with instructions to see that plural marriage shall not die out. President Snow had said I must not only enter the law, but must help keep it alive. This then, was the next step in enabling me to help keep it alive. I have tried to be faithful to my trust

May 14, 1929, I was ordained a High Priest Apostle and a Patriarch to all the world, by a High Priest Apostle, and was instructed to see that never a year passed that children were not born in the covenant of plural marriage. I was instructed to give patriarchal blessings to those applying for same and who were denied access to real patriarchs in the Church

Since a real Patriarch must be abiding in the Patriarchal order, and since the Church has, for some years, been getting rid of all living in that order, it must be difficult to find a real qualified

We apprehend that every person having a hand in placing that law upon the statute books and in prosecuting and imprisoning men and women under it, will some time be told that "inasmuch as ye did it unto the least of these my servants, you did it unto me. Ye persecuted and prosecuted me; placed me in prison; scattered my families, broke the hearts of my children, deprived me of making a livelihood for my loved ones, for that is what you did to them "

Our legal expenses, to date, amount to over $30,000.00, which the Lord, in His great mercy, enabled us to raise; and we consider it a small price to pay for the good which is coming to the work in the experience. The doctrine of Celestial marriage is taking hold of the hearts of the people. A conversion is taking place among the righteous. We are proud to have been instruments in bringing this condition about.

Being out of prison on parole, enables me to continue with the TRUTH magazine, and other publications, I have in view; already having published the 3rd edition of "Michael, Our Father and Our God"--2000 copies. The same is now being distributed.

I am a consistent believer in Patriarchal blessings, and received several of them, the transcripts from which are attached hereto.

My father preceeded me to the penitentiary by some sixty years. I was then 13 years of age, he 55. In my youthful years I regarded him an old man, and yet I was placed behind the bars at 73 and would have resented being called an old man, although the old timers there soon began to call me "Dad." President Lorenzo Snow was 72 years of age when he was incarcerated. So far as I know I am the oldest man placed behind the bars among the Latter-day Saints for polygamous living. When I was ordained a High Priest Apostle in May 1929, it was done in response to a revelation of the Lord to the President of the Priesthood. Previous to this, however, I was given the Priesthood of Elijah with instructions, as I was informed from President Joseph F. Smith, to seal couples in celestial marriage. (1915)

Later, Rich and Fred Jessop and Grover Cleveland La Baron were arrested on the charge of unlawful cohabitation and tried at St. George. Rich was convicted but his trial was declared void by the State Supreme Court. The other two brethren were found "not guilty." Later, Fred Jessop and Edson Jessop were arrested on the same charge and taken to St. George for trial. The cases of these brethren were finally dismissed without trial, for lack of evidence.

It was at this time that arch-conspirators against those living and encouraging the living of the law of Abraham, became exceedingly angry. President Grant, who wished to see us in prison was aging; he was sick, nigh unto death. Something must be done, and that quick, to appease the man. The great crusade was arranged for. Men were sent out from the Church to snoop around and get evidence to present in court. The local F.B.I. was drawn upon to gather testimony--an wholly unlawful act, insofar as their efforts were calculated to aid the State to make arrests, and purloin the private papers of the brethren. They were to be assisted by officers from the Sheriff's office and the local police. The most careful plans were lain, that none of the suspects avoid the fathering net. Heavily armed, the officers swooped down upon their victims--men and women--March 7, 1944. Two F.B.I. officers and two policemen came to my home near 6 a.m., all heavily armed. They placed me under arrest. I was denied the privilege of calling my attorney. They at once began a search of my office for records. I forebad them touch anything without a search warrant. They had none, but forced me to sit down and watch them as they proceeded in their thievery. I stood upon my constitutional rights, Article IV of the Bill of Rights provides: "The rights of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrant shall be issued upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

This search continued until about 11 a.m. when the officers took me to the county jail. Arriving there, I found a large congregation of my brethren, who had also been arrested. Of the Priesthood Council, were John Y. Barlow, myself, Charles F. Zitting, LeGrand Woolley, Louis A. Kelsch, also Guy H. Musser and Rulon T. Jeffs, who afterwards became members of the Council. (Other brethren in Short Creek were arrested but had not arrived at the jail). During the day other charges were preferred against us, until finally we were charged as follows:

1st, a Federal charge of conspiracy, by placing TRUTH in the mail; that it was obscene, lewd or lascivious.

2nd, six were charged with violation of the Mann Act, for transporting their wives over the State line on business trips.

3rd, three were charged with the "Lindberg" kidnapping crime, for conducting a man and his sweetheart over the State line to be married.

4th, fifteen were charged with unlawful cohabitation under the State statutes.

Chapter III

SOCIAL

March 1, 1894, I purchased a small home at Forest Dale ($950) on time, and moved in from the First Ward, on the 24th. This was a two room rustic house with a small kitchen attached. It was my first venture in owning a home, and it gave us solid comfort and joy--to think of owning our own home. There, four of my children were raised, until we moved to Heber City in 1902; two sons were born there.

We fiddled along with oil lamps until June 1901, when Forest Dale was connected with electricity.

Enjoyed occupying President John R. Winder's box in the Salt Lake Theater on several occasions from 1900 to 1902, through courtesy of his son, William C. Winder.

After living at Heber City for nearly four years, and being jostled about from house to house, I purchased a brick home from Hannah Giles on April 17, 1906 for $1200. On the 24th the Presidency of the Stake decided that I move onto the Reservation and let the home go. The home was located on the corner of 1st North and 1st West.

February 15, 1907, I returned to Salt Lake and rented a home in Forest Dale from Stephen H. Love, and moved my furniture there. I afterwards purchased the home. It was located on 7th East between Simpson and Ashton Avenues. We lived there for several years.

November 1929. A usual day's demand: Tana, my stenographer had a fainting spell at the Dentist's. I rushed down and took her home for a few hours' rest. Went to Yale for wife Ellis; took her to an occulist and back home. At 3 o'clock p.m. took daughter, Ruth, to her dentist, returning her home. At 8 p.m. took Gertrude on an errand. Then I am sometimes chided for not accomplishing more in a financial way. Perhaps some day the eyes of my family will be opened to an appreciation of my struggles. Meantime, I am grateful to the Lord for the strength and opportunity to "carry on" and make the kiddies happy. I hope the Lord will let me go on and meet every reasonable demand. Let other men have their gold and silver, home, yachts, automobiles, Europe, British Columbia, etc. I will take my family and rejoice in the grand and glorious blessings they bring me.

December 5, 1931, I assisted wife Ellis in her annual sewing bee, which she held for the benefit of the poor children of our circle. As was her usual plan, she procured free cloth from the merchants, sewing machines from the dealers, buttons, ribbons, etc., from the company. Some 14 of her friends were present, cutting and sewing. She provided a splendid luncheon and a great deal of work was accomplished and many families blessed and made happy.

sentenced to five years in the State penitentiary. An appeal taken to the Utah Supreme Court was lost, when we appealed to the U.S. Supreme Court, which court refused to hear the case. We were in hopes of having this latter court review the case and reverse the early decision (1879) in the George Reynolds case, granting religious liberty, not only in theory but in fact, to those embracing the Mormon faith. However, the crusade had us, which meant the penitentiary. After spending about six months in the "Bug House" eleven of us applied for parole, and received it. We signed the following paper:

> TO WHOM IT MAY CONCERN:
>
> The undersigned officers and members of the so-called fundamentalist religious group do hereby declare as follows: That we individually and severally pledge ourselves to refrain hereafter from advocating, teaching or countenancing the practice of plural marriage or polygamy, in violation of the laws of the State of Utah and of the United States.
>
> The undersigned officers of the religious group above referred to further pledge ourselves to refrain from solemnizing plural marriages from and after this date contrary to the laws of the land; Dates September 24, 1945. We served seven months in all.

In being questioned by the Parole Board in a private session, we each confirmed our belief in plural marriage, but promised while on parole we would observe the laws of the State while on the outside, as we were being compelled to do so on the inside.

The four remaining brethren refused to accept a parole, saying they wanted an unqualified pardon or none at all. Personally, I became quite unwell while incarcerated. The food did not agree with me, neither did the treatment nor the iron cell in which I was encased; though I would have died there rather than renounce my faith.

* * * * *

My first editorial in TRUTH after coming out of prison is as follows:

EDITORIAL THOUGHT

Profanity clusters with other sins. It is a co-partner with vices of all sorts. It is most prolific in the presence of evil. When I hear a person profane the name of God, I have a strong suspicion that he indulges in other vices. Of all the sins on earth, profanity is the least profitable. No pleasure or reward comes from it and no advantage results. Its major effect is to belittle the user of it without giving him any reward. In all fields of opportunity it is like a stone tied to the body of a drowning man--Governor Herbert B. Maw.

While in Wasatch Stake, 1901-1906, acting as Stake Clerk and Tithing Clerk, I assisted in organizing the Bank of Heber City, and became the cashier of the Bank. Organized the Smart and Webster Livestock Company for President Smart, as a large farming and sheep industry. Assisted in organizing the Wasatch Real Estate Development Company, capital $500,000, and became manager of it. Purchased, on behalf of the Stake, the Wasatch Wave Publishing Company, and edited the Wasatch Wave, a weekly publication. Took over the unfinished canal of the Timpanogas Irrigation System, and was secretary of it. Purchased the R. W. Glenn's Mercantile Store at Wallsburg, and organized the Wallsburg Mercantile Company. Helped to organize the Heber Mercantile Company, taking over the Mark Jeffs business with other properties. Organized the Duchesne Irrigation Company, the Rocky Point Ditch Company, and the Pioneer Irrigation Company, on the Uintah Reservation.

Sometime after returning to Salt Lake in 1906, I engaged in the real estate business, being manager of the Inter-Mountain Realty Company. During the slump following World War I, this business went to the wall. From a bank inventory of assets of $50,000, all at once we found ourselves about $50,000 in arrears.

Helped to build and become half owner of the "Oil Villa," corner 13th South and State Street, and in 1922 I became General Manager of the Gustaveson Oil Company. We afterwards changed the name to the Diamond Oil Company, drilling for oil in Diamond Fork Canyon; later we purchased the shallow wells of the Dixie Oil Company, at Virgin Utah, where we built a refinery, and drilled several wells, selling our product to the Continental Oil Company.

While working for this company and after several years of faithful service, my directors decided to let me out for a new management. This action stung for awhile, for I had given all there was in me for the company's advancement. While not engaged in raising money to meet expenses I was manager, and the entire burden of financing fell upon me. I had very efficient help in John Shewell, an aged brother who gave me every assistance of which he was capable, until he, too, turned against me and voted my retirement, my position being taken by his son, Harold.

A complaint of the stockholders was that I had been un-churched for polygamous living and had been spending my evenings at camp, writing a religious book. The book turned out to be "The New and Everlasting Covenant of Marriage."

Nor did either my friend Shewell or myself know at the time how blessed I was in being dismissed. The action immediately freed me to devote my entire time to my Priesthood calling, editing books and finally starting the TRUTH magazine, which work has kept me very busy ever since. (Incidently the TRUTH is now (1948) in its 14th year. I have never missed an issue, nor has it ever been behind in the payment of its bills. It began as a twelve page pamphlet; and is now 28 pages). And I have now learned the impotancy of money; how weak and inadequate it is in bringing peace and contentment to a restless soul.

The principle of Celestial or plural marriage, as revealed by God to the Prophet Joseph Smith, as a Priesthood ordinance, was adopted by the Church of Jesus Christ of Latter-day Saints as a tenet in 1852. It was lived and strongly advocated by the leaders of the Church from that time forth, until at the October Conference of the Church, 1890, the Manifesto of Wilford Woodruff was officially adopted, discontinuing the practice as a Church ritual. This action automatically passed the responsibility of keeping the principle alive (if it were to be kept alive) back into the lap of the Priesthood, acting independently of the Church, and to whom the law was originally revealed, it being specifically a law of the Priesthood. (See D & C 132:28, 58, 61 and 64).

Since the Woodruff Manifesto, and without the sanction of the Church, many of the leading brethren of the Priesthood continued living the law either by continuing in "unlawful cohabitation" with their former wives or by taking additional wives and cohabiting with them. Notwithstanding this situation was generally known, the law enforcing officers apparently winked at it, only bringing two--Heber J. Grant of the quorum of Twelve, and President Joseph F. Smith to trial, and that upon the complaint of a bitter anti-Mormon. These men, after pleading guilty, were assessed nominal fines, with no prison terms.

At the April Conference of the Church in 1931, a more definite stand was taken by the Church under the leadership of President Heber J. Grant, against the further living of this principle of marriage; the Church receiving a pledge by vote from its members, to assist law enforcement officers to root out the practice.

Since it was quite generally known that leading Church officials continued in the practice without either civil or ecclesiastical interference, this last gesture was not seriously considered by many in the Priesthood who continued abiding in the law.

From the beginning of the anti-polygamy legislation in territorial days, when hundreds of the brethren were incarcerated in the penitentiary for living polygamouly, the offense of "Unlawful Cohabitation" was punishable by a maximum prison term of six months, many receiving lighter sentences. It was then a simple misdemeanor. This penalty passed by re-enactment from the Federal statutes to State Statutes when the people of Utah were granted Statehood.

In 1935 the State Legislature amended the law, making the act a felony, carrying a maximum prison penalty of five years. This amendment, it was understood, was drafted at the request of President Heber J. Grant of the Mormon Church. Its author was reported as being Hugh B. Brown, President of the Granite Stake of Zion; and was fathered in the House by Lyle B. Nicholes, an officer in the Mormon Church, enacted by a legislative assembly, the majority of whom were Mormons, and signed by Governor Henry H. Blood, a Mormon Stake President, and later President of the California Mission. It was guided through the legislative hopper by a steering committee comprising leading Church officials. It is a matter of record in the court files that men were appointed by the Church leaders to gather evidence to be used by the

God as their consciences shall dictate; provided, of course, such worship interferes with the natural rights of no other person.

The law of Celestial or plural marriage is eternal. It cannot be nullified as a principle of salvation. All true Latter-day Saints are grounded in this faith. The responsibility of preventing the living of this sacred law in accordance with the commands of God must, from now on, rest upon the shoulders of the persons, organizations, or agencies involved. (End of Editorial).

We were told by the Parole Board we would have to live with our legal wives. We might visit the others and support our children, but we must not live with them. As Rose was my legal wife, but had not lived with me for nearly 20 years, and as my office, records, library, etc., were with Lucy, the mother of my two youngest children, Rose divorced me. thus permitting me to marry Lucy legally and maintain my residence with her. This arrangement was also endorsed by my wife Ellis. Rose made it clear she did not want a temple or priesthood divorce; she wants our relationship to continue in eternity; and, of course, I am supporting her the best I can, as I have always done.

In our State conspiracy case, after many days of selecting a jury and our trial, we were all convicted and each ( ) of us was sentenced to one year in the County Jail. All the crusaders could say was that we held meetings at which plural marriage was sometimes mentioned. One sister played the piano, another took minutes, another testified with reference to the Gospel, etc. We appealed our case to the Supreme Court of the State, and, after a year's delay, the decision was against 18 of us, the others being released. The case is now before the U.S. Supreme Court. The decision, as we view it, was wholly unconstitutional.

We were in the County Jail May 13, 1945, awaiting transfer to the penitentiary. On the 14th President Grant passed from mortal life, one day after his life's dream of seeing us placed behind the bars was realized. It took 17 years for him to realize his unholy hopes. What are his feelings now? It would be interesting to know--many are guessing. We have no enmity in our hearts toward him, but feel well in the conscienciousness of living our religion and obeying God's holy commandment; and we count our prison life a blessing for which we are grateful.

To complete the record: In 1935, at President Grant's request, Hugh B. Brown drafted a law changing "Unlawful Cohabitation" from a simple misdemeanor with a maximum jail sentence of six months, to a felony, the latter bearing a five year jail sentence. This law was fathered in the legislature by Lyle B. Nicholes, an officer in the Mormon Church, and enacted by a Mormon vote. It was guided through the legislative hopper by a committee comprising General Authorities of the Church. Under the law Abraham, Jesus Christ, Joseph Smith, and even President Grant himself, had lived feloniously, for they were all guilty of living in plural marriage. God, himself, was guilty, for His son Jesus Christ was born by a plural wife.

Chapter V

POLITICAL

Early in life I took part in the bitter eruptions then in vogue between the People's and the Liberal parties. The former expressed the politics of the Church, while the latter was comprised of bitter enemies of the Church. The Mormons being largely in the majority, both in Salt Lake City, and throughout the Territory, they for many years held the political positions in Utah.

We young fellows, scarcely in our "Teens," formed the marching clubs. In quasi military uniforms and with oil torch-lights, preceding the elections. We marched to the strains of marshal music, up and down Main Street (before the justice of our cause.) The Liberals, of course, did the same, except they were generally older and added whiskey to their human radiators, and became very boistrous. Approaching these elections, street meetings were held and various demonstrations made, not infrequently ending in all-round fist fights.

The Liberals finally took Tooele (A mining camp) and Ogden (A railroad town) and, in 1890, by stuffing the ballot boxes, they took over the principle offices in Salt Lake and other Utah cities. Then began an orgie of spending, principally at the expense of the Mormons, who largely owned the best properties and were more heavily taxed. Some of the spending, however, was good, laying the foundation for our present paved streets. The Liberals built the City and County building as it now stands, but at an enormous expense and malfeasance in office.

Following this defeat, the People's party disbanded advising its members to henceforth divide on national party lines--Democratic or Republican. In the company of my father, I attended the meeting where this action was taken. It was held in the Social Hall on State, between South Temple and 1st South Streets. We were admitted to the meeting by special officers appointed to keep uninvited guests away. I afterwards learned it was a meeting of the Legislative body of the Kingdom of God. Why I was admitted I did not know, but afterwards learned that my father was a member of that Council, and through his influence I attended the meeting.

As many of the Liberals, too, joined the national parties, the move left them no choice other than to disband their party. They did so, the bulk of them joining the Republican party, while the Mormons generally joined with the Democrats. This arrangement practically resurrected the two old contending parties; until on the advice of our leaders many "flopped" over into the Republican Party, and thus the difficulty was met and largely overcome.

By nature I was a Democrat--a "Free Trader." My political philosophy was to do away with high tariffs, and let the nations deal with

July 15, 1941, we moved Lucy and the two children from 744 East South Temple Street, to 1153 East 3rd Avenue into a home purchased by the Priesthood for $3800. ($350 cash and $38.50 per month at 7% interest).

President Heber J. Grant, in his excessive zeal to put plural marriages down, after he became President of the Church, made this statement in Conference: "Any person who has entered into plural marriage since the "Manifesto" is not a credit to any community, and the same may be said of their children."

I challenge this remark. Three of my children, Ruth, Anna, and Gertrude, each in separate years were rewarded the Heber J. Grant 1st Scholarship prize at the L.D.S. University; Gertrude later receiving the Grant award for high marks and speed in stenography and typewriting. Bertha, drew down the 2nd prize. Brother Grant handed the prizes to the winners personally. Four of the children, Milton, Guy, Samuel, and Bertha, performed missions for the Church at the request of President Grant, and later Helen was assigned to the Hawaiian Mission; one presiding over a Conference, one assisting at the office in London, and one acting as assistant editor of the Millennial Star. Four of these polygamous children served in World War II; one a Captain in the Navy; one Lieutenant Colonel in the Army; one Captain and Squadron Leader in the Army Air Corp; one in the Marines (Corporal). Captain Samuel Musser in the Air Force gave his life in the cause in Arabia.

In scholastic attainments Anna scored in Art in the University of Utah. I copy from the Salt Lake Tribune (3/23/26): "Anna Musser, senior art student at the University of Utah, has been asked to report before the art examining board of the Carnegie Institute at New York, to determine her eligibility for an art scholarship. Miss Musser will appear with other regional winners of the examination held last month in San Francisco by the regional board of the Institute. The scholarship makes provision for study in Europe and has for its purpose the raising of the standard of art at the University of Utah, under Professor J. T. Harwood."

All the children, 19 adults, have common school education; several having their diplomas from the University of Utah; two from Berkeley, California, and two, Milton and Ellis, from Washington, D.C.

Were these children, all of polygamous parentage consummated after the "Manifesto," a credit to their communities?

August 2, 1902, being convinced that the Republican party would do more for the prosperity of the nation, I formally joined that party and began working for it.

August 1904, I attended the State Republican convention and was made Vice-Chairman, and a member of the State Central Committee.

November 8, 1904, voted for Theodore Roosevelt for President and John C. Cutler for Governor of Utah. Both were elected.

June 2, 1905, was elected Secretary of Good Roads Convention, a national organization. The Convention was being held at Salt Lake City.

October 1905, having been appointed from Washington "Chief Ranger of South Addition of the Uintah Forest Reserve," by request of Senator Reed Smoot, I declined the appointment, as he feared my family affairs would reflect upon him and cause trouble in political circles.

September 1906, I was selected by the Republicans to run for County Commissioner for Wasatch County. John E. Austin ran as State Representative. I allowed my name on the ticket to help elect Austin, and I campaigned for him. I was elected while he lost by one vote.

November 23, 1906, I was appointed Public Roads Correspondent by James Wilson, Secretary of Agriculture, Washington, D.C.

October 2, 1911, attended Public Lands convention at Denver, Colorado, and was appointed Secretary of the Committee on permanent organization. Was one of four appointed to escort President William H. Taft into the Convention Hall. In addressing the convention the President espoused our cause but stated he was powerless to help as the Congress was not with him, with reference to the good roads movement.

November 11, 1929? Armistice Day. Reflections on Peace: I copy from my Journal No. 12, p. 121: "Armistice Day." The world dreams of peace. Peace will come, but wickedness must first go. The wicked will slay the wicked. The world must repent and accept Jesus Christ before the dream of peace can be realized. But present movements are tending to that end. The more men dream of peace the more desirable the boon becomes in their hearts, and the more they will work for it. When peace finally comes there will not be many left in the world to enjoy its fruits, for the wicked--those who love and make a lie, the blasphemers, murderers, adulterers, thieves, etc., will have been destroyed. Then peace shall shine forth from the mountain tops and shall gladden the vallies, and men's hearts shall rejoice and righteousness will reign supreme.

Under date of January 21, 1930, I recorded from Journal No. 12, p. 121: "King George of England talked over radio at 3 p.m. our time, introducing various delegates to the Peace Conference, now in session in London. Secretary Stinson is the U.S. delegate. All are talking present time, fostering the "Deer Creek Reservoir and Dams," and the Echo dam was completed some year ago, with Government funds. These were two projects we examined and approved as feasible.

July 1905, was appointed by the Wasatch Stake Presidency, with Joseph R. Murdock, to locate applicants for the land on the Uintah Indian Reservation, which was being thrown open to the public, our purpose being to get our people favorably located. We opened up offices at Vernal and on August 28, assisted by R. S. Colbett, began locating People on desirable acreages.

One of my early ventures in private business, May 1908, was the organization of the Lubra-Oils Manufacturing Company, taking over processes in lubrication and leather oils of Father C. J. Gustaveson. Our goods were manufactured in a small building we purchased in North Salt Lake City.

After several months operations, turning out "Duck-back" shoe and harness oils, "Ne-melto" axle greases and other goods. We found it difficult to build or obtain a standard base of oils to suit our purposes, and we decided to build a small refining plant in order to supply our factory with suitable stocks. This led to the organization of the present Utah Oil Refining Company, which eventually absorbed the Lubra-Oil Manufacturing Company. We started with a capacity of about 25 barrels per day. The plant is now turning out ____ barrels per day. It has proved a gigantic success.

In the fall of 1920, I was employed in locating oil lands in connection with D. H. Gustaveson. We took O. M. Simon and son Charles, of Paris, France, over Uintah County. Examined the large shale beds near Watson, also the sand outcroppings near Vernal. We next went up Diamond Fork Canyon examining the structures and oil outcroppings up Thistle and Diamond Fork. Also accompanied Mr. J. L. Bock and A. Mathot, from Brusselles, Belgium, over oil and coal lands of Eastern Utah. Some considerable money was invested in our interests by those gentlemen. However, in the absence of drilling operations, little or no progress was made toward the discovery of commercial oil. These interests in the oil and shale lands, I presume, are still intact.

Also investigating and going over iron claims of Messrs. Potter and Halliday, including coal and oil lands. The iron in Iron and Beaver Counties looked good, but we were ahead of the times. We made some locations, but nothing came of them.

March 1929, I accepted a place on the Board of Directors of the Smoke-Less Fuel Company, Joseph R. Murcock being President. We were developing the Hayes process of turning coal into coke for smokeless fuel. We were again ahead of the times.

I have repeatedly been asked my opinion on the Koyle Dream Mine in Spanish Fork Canyon and have invariably answered, "My mission, at the present time, is not in the mining business. If the Lord has given Brother Koyle, whom I consider an honest man, a mission in finance, all well and good. I know nothing of it, and have never been impressed to acquire stock in the enterprise."

Chapter VI

FAMILY REMINISCENCES

June 29, 1892, Rose Selms Borquist was married to me in the Logan Temple. We rented two rooms in the residence of my parents, in the First Ward. Bought a few articles of furniture, borrowed a cookstove that was not in use, and set up housekeeping. She was a beautiful bride, highly talented and of an artistic nature. She became a worthy mother of eight beautiful children--all talented, sound, and capable. Her children in the order of their birth are:

Rose Jr.	Ruth
Joseph B.	Bertha
Mae Loraine	Anna
Neil B.	Gertrude

April 22, 1893, Rose Jr. was born, and how we rejoiced at her advent! A spark from heaven.

August 1, 1894, my brother, Don C. W. Musser returned from his mission to Germany; the latter part being spent in presiding over the Turkish Mission. He was gone 3 and 1/3 years.

August 4, 1894, attended baptism of my brothers, Burton and Orson, performed by Don in the River Jordan, at the George Q. Cannon farm. I confirmed Burton and Father confirmed Orson.

July 24, 1895, while I was on my mission to the Southern States, I received word of the birth of my first son, Joseph. How I rejoiced! I received word of it on the 29th; however, he had a struggle for life from the beginning. His life was despaired of. My mail was tardy in reaching me and I had all kinds of misgivings; weaknesses of the flesh, to doubt the wisdom of the Lord and worry. Was I not in His service, and did not Joseph belong to him? Nevertheless I worried. Dear Rose, his mother, was struggling at home, and I, helpless and alone some 3000 miles away--well. It was difficult for me to go on. Finally I took my troubles to Father. I asked Him how the child fared. He gave me a dream. I was at home on a visit from my mission. Entering the bedroom of my precious wife, I saw the child lying calmly on its mother's breast, feeding. The mother looked up and in a sweet calm smile said, "He is better now; he is going to live." With a prayer of thanksgiving in my heart I awoke, relieved. In a few days a letter came, written the next day, after the night of my home visit, saying that during the night he took a positive change for the better, and there was no need for further worry. My rejoicing was beyond expression. My prayer was answered and my offering accepted. Again I had learned that Father answers the prayers of those who trust in Him. Joseph served in the recent war as a Lieutenant, a Commander, and then as a Captain in the Navy, with headquarters at Pearl Habor.

September 20, 1901, President Frank Taylor prophesied that I would be a leader in Israel.

Apostle Rudger Clawson, in setting Joseph W. Musser apart as a High Councilor in Uintah Stake, 1903 stated: "The eye of the Lord is upon you. Your labors have been accepted and the Lord has approved your course, and because of your integrity, the blessings for which you now seek shall be yours, and you will accomplish the things your heart is upon. This was fully and literally accomplished.

January 3, 1897, Elias S. Kimball, President of the Southern States prophesied that Joseph W. Musser will sometime become a great man in the eyes of the Lord, unless he rebels and fights the Lord.

May 5, 1913, Rudger Clawson said: "Brother Musser, the Lord bless you. He will bless and prosper you in your undertakings. You will be blessed and the day will never come when you will want for bread. You will be exalted in the Celestial Glory of God, if you remain faithful."

Patriarch John M. Murdock: "Your family will raise up and bless you because of your kindly and fatherly teachings, and you will be able to lead them into the Celestial Kingdom of God."

Patriarch John Duke: "Thou will stand upon Mt. Zion with that 144,000 that shall stand as Saviors of men. Thou art a discerner of Spirits. Your brethren will come often to you for council."

August 14, 1934, my brother Barr related to me, how mother was worried over a Patriarchal blessing given her years previously, in which she was promised that one of her sons would attain to the Apostleship. Since Joseph had been handled by the Church and Don and Burton had rejected the Gospel entirely, and himself (Barr) was not very active, she could not see the accomplishment of the promise, and she was despondent and disappointed. She was not aware of the fact that her son Joseph had received the Apostleship notwithstanding the action taken by the Church attempting to excommunicate him.

A tribute from my mother-in-law, Dr. Ellis R. Shipp, M.D., which is found in a copy of her LIFE LINES, in the hands of Ellis Jr., and which I prize most highly. She, like myself, has had a thorny path to tread:

"Dear Joseph, I wish you a most happy Xmas
The nearest a part of myself
Life's little things can be
Is this book I have written,
And my love unspoken--
And I send them not to thee
And with these, my appreciation of
knowing a man above most men.
God bless you for all you do to make
brighter for your loving Mother.
Joseph W. Musser, with the love of the author."

March 8, 1922, I copy from my journal (No. 10, pp. 85, et seq.): This happens to be my 50th birthday. Much has transpired during 50 years. The world is moving faster. As a "kid" I watched the tortoise movements of the oxteams with great wonderment, and now we flit back and forth from town to town, and State to State by automobile; almost as a butterfly going from flower to flower; 40, 50, and 60 miles per hour, and we are even adopting flying. The daily air mail passes over our home every morning about 8 o'clock, headed East. Our messages to New York used to be dispatched by "pony express" taking weeks for a return answer. Now the telegraph brings a reply even from across the water, in a few minutes or hours, and we get almost instantaneous service by phone with all parts of the world.

As a lad it was a treat to attend the theater two or three times a year; now for a few cents one can go at almost any hour during each day of the year and witness a star performance.

I remember the "flint-lock" musket and the powder and shot horn; now guns shoot 75 miles to kill, and war is being conducted from the air and from the floor of the ocean more than on land, with fire, smoke, gas, and terrible explosives, where 50 years ago men stood face to face with sword and musket.

I have read by the light of pine knots, tallow dip, and the lonely tallow candle, then the more up-to-date kerosene lamp; now we touch a button and turn night into day--do our washing, cooking, and heating by the electric current generated by the mountain streams, streams that used to work havoc in the settlements during the spring thaws; even this agency is not sufficient as men are coaxing the current from the air and have begun solving the secrets of radium.

Our food and clothing comes from all parts of the world. My hat was made in Austria, the silk in my socks came from Japan, while the dye stuff in my clothes is a product of Germany, and the wool came from the United States and Australia. Paper from the tree to the published magazine is made in 24 hours. It took my father weeks and weeks to travel 1000 miles, from the Missouri to Utah, and it took me less than three days to go 2500 miles, from Utah to New York.

And thus it goes. The list is endless. Just now men are striving to overcome gravity by making an airplane stand still in the air, while Edison is endeavoring to communicate with the spirit world by the use of a contrivance he has invented.

And yet the more men learn it would seem the greater the crime wage--the greater the pride and vanity. Humility is fast vanishing; and in all the boasted culture and advancement they talked of Christianity and brotherly love. When the First World War broke out, in an hour--so to speak--mankind became raving maniacs in crime and brutality. They sank below the beasts of the jungle. I doubt such crimes as were committed in the name of war have ever before been known. And since the terrible war--what? The crime wave has increased until today, murder, rapine, and human carnagies; almost as common among human beasts as among the animals of the wilds that kill to eat. Murder, adultery, robbery and all kinds of sin are on the increase.

each other as they choose to do With the American intellect I figured we could invent machinery and ways and means, and greatly outmatch our low wage competitors across the sea, and to the south. We would manufacture more goods per man, raise more livestock and get better results from our farming, thereby equalizing the cost and wage situation.

I delivered my first political speech for Democracy November 14, 1893, at Centerville, Utah, with John M Cannon and Judge Alexander McMaster. We walked home (Cannon and myself) that night, 14 miles, and on November 7, 1893, I cast my first vote. It was a city election.

March 10, 1892, I was appointed Fish and Game Commissioner for the Territory of Utah, by Governor Arthur L. Thomas, succeeding my father, who had held the office several years, but who had become disqualified by reason of his polygamous life. He could not subscribe to the "test oath". However, I appointed Father my deputy and he continued in the administration of the office.

October 6, 1897, President Wilford Woodruff prophecied in the name of God that the time had come when the mouths of himself, George Q. Cannon, and Joseph F. Smith, his counselors, and members of the Quorum of Twelve, must not be closed on political and temporal matters; that if the members of the Church desired to be blessed and prosper they must come together in their business affairs, and also must appoint (choose) good men to take charge of municipal affairs and political affairs, generally of a local nature throughout the State; Utah having become a State January 4, 1896. (See Journal No. 4, p. 49)

November 6, 1900, I voted my first presidential ticket--choosing a mixed ticket, whom I felt were the best men. I supported William McKinley and Theodore Roosevelt for President and Vice-President, George Sutherland and James H. Moyle for Congressmen. It was generally a Republican victory throughout the country. I was elected Justice of the Peace on a Democratic ticket, for Districts 86 and 87 (Sugar House and Forest Dale), having been placed on the ticket against my wishes.

September 5, 1901, President McKinley was assasinated and Theodore Roosevelt became President. I then began to realize the wisdom of my vote for a Republican President. Roosevelt was a living dynamo, honest, brave, and progressive. He became the most outstanding President, to my mind, since Lincoln, and in many respects, topped Lincoln. I learned later he was a member of the Kingdom of God, but in secret, as he would not have been allowed to function had the people known his religious standing.

November 8, 1901, I assisted in incorporating Forest Dale into a town. Was secretary of the meeting. Our purpose was to keep taxes down. Joseph W. Summerhays was elected President, with B. W. Ashton, Patrick Ryan, Royal B. Young and John M. Cannon as additional Trustees.

February 19, 1902, I resigned as Justice of the Peace, having accepted a call to Wasatch Stake to work ecclesiastically.

back in Salt Lake five years later, and at a salary of $200.00 per month; Chief Clerk and assistant Secretary in the Utah Light and Railway Company.

About 1906 I bid farewell to a salaried position and started on my own, by promoting the Lubra-Oils Manufacturing Company, which shortly evolved into the Utah Oil Refining Company; also a company for the handling of sugar device, both of which proved successful and are now paying dividends, but neither of which I was able to stay with, because of the necessity of selling my holdings to obtain funds to support my large family. I then entered the real estate business and in 1914 my business assets amounted to some $50,000, according to the bank estimate. The war came and in six months I was $50,000 in the hole. I was bankrupt; lost my Forest Dale home and was on the rocks. People seemed to kick me down further at every opportunity. I squirmed and struggled, going from one thing to another. At this time my wife Ellis rolled up her sleeves and began to assist me to get out from under. Mary and her children were working on the farm, practically self-sustaining, and Loraine and Ruth helped at the "Dale." Joseph was on a mission and Neil in the Navy. The Church assisted to the tune of $25.00 per month for six months, and with all this help I finally swung clear, so that now I have paid practically all my old debts and am better off than ever before in assets accumulated. We reclaimed our Forest Dale home. But oh, what a struggle! It has been terrific and more than my natural strength could have stood but for the help of my loved ones, whom a kind God gave me.

And now at 50, about half my life! With all the hard knocks and experiences, I ought to accomplish something worthwhile in the next 50 years. I am going to try. I am not wedded to a commercial life. Don't like it. I dislike scheming and sweating for the almighty dollar. My ambitions are:

1. To serve my maker in whose charge I am, and to whom I owe all I am or ever expect to be.
2. To spend the balance of my life, so far as possible, in journalistic work, fighting for the social reclamation of God's sons and daughters.
3. To look after Temple work for my relatives and friends who may need my services.

And to accomplish these things, along with such other labors as the Lord may direct, I am pledging the best that is in me. My business matters I want to get in shape as quickly as possible, so as to do the larger things.

May God help me to make the remainder of my life useful in His service, and with such a measure of success that at the end it may be said of me, "Well done thou good and faithful servant, enter into my rest," and may I enter into that rest in the only logical way--with every member of my family at my side.

When Father was in prison in 1885, for unlawful cohabitation, he permitted a group of criminal prisoners to attach themselves to him. He taught them many good habits and to some he taught the Gospel. They peace; but the Lord said that unless the people repented and accepted the Gospel, they should have no peace. And I prophesy that there will not be peace until the nations have been broken up and the wicked destroyed.

It was wonderful to hear the voice of the King of England throughout America over the radio. What wonders God hath wrought!

March 5, 1933. Bank holiday declared by President Franklin D. Roosevelt until the 10th. The Governor of Utah had already closed the banks of Utah until the 7th to save a general financial crash.

At the last November election Mr. Roosevelt was elected President on the Democratic ticket. I voted for him. There was a Democratic landslide.

September 1926, I prepared an "Open Letter" addressed to the President of the U.S., the Cabinet and the Congress, on the Constitutional rights of the Mormons, a copy of which follows: (This letter was published in the TRUTH magazine, copy of which is being mailed to each of the members of Congress in Washington) See TRUTH, October 1, 1936.

Tall as Mormon, and as fine,
Stands my father, mighty man
He hauls stars that burn and shine,
Blocks roads with his caravan

Drags the loads of other men,
Over rides their fears and bars
Some revere and honor him,
Some would nail him to his stars

Such a high white brow he has,
Eyes deep under dark divine,
Haggard often, yet he is
Tall like Mormon, straight and fine

In February 1930, my daughter Bertha writes from her mission field, Spokane, Washington: "You are certainly a brick. Although you are always so cheerful and making others so hopeful, you certainly must be terribly discouraged at times. You are probably the living example of Paul's words when he said, "We endure all things." There aren't many things you haven't had to endure. There aren't many who could go through all you have. It would have killed them off. Anyway I want you to know I love and admire you."

Such words coming from Bertha are most encouraging. They make it desirable to continue on the up-hill climb.

In the Deseret News of February 5, 1930, I learned that my son-in-law, Francis R. Kirkham, studying law at the George Washington University, Washington D.C. has been recommended for the Ordroneaux prize, which is awarded each year to the third year student who has achieved the highest scholarship average in law and school. Last year he received the Phi Delta Prize, the highest award for scholarship, and this year he had been certified to receive the gold scholarship key of Delta Theta Phi law fraternity, of which he is a member.

March 8, 1930. On my 58th birthday I wrote: I feel young in spirit, but not as supple in body as I have been. My life has been filled pretty much with experiences; active since a boy in Church and other works. Have 19 children given me of the Lord, all living and most of them making good. The Church withdrew fellowship from me because of my active adherence to the principle of plural marriage, but I have a definite testimony of the truth and am seeking to live in accordance with the Gospel as the former Apostles and as the Spirit of God interprets it to me. I teach my children to pray for and sustain the Authorities. I attend my meetings and am honestly trying to "Love my neighbor as myself." My crime (?) appears to be in having too many children and upholding the principle responsible for such a predicament, and yet my children are active in the Church, and are being broadly acclaimed as useful members of the Church and useful citizens in the community. How can this be? Will a corrupt fountain bring forth pure water, or a wicked tree bring forth good fruit?

I love the Gospel. I do not endorse all that President Grant does, and many things about him I cannot admire; and yet I love and

May 1, 1898, Mae Loraine was born; a beautiful and lovely child. Her brother, Neil, came to town July 19, 1899. They were both "bottle" children, and how they punished their parents--up at all hours fixing their milk, etc., but we rejoiced to have them, and they grew to be wonderful children. Neil graduated at Annapolis and was sent to the Boston School of Technology by the Government, to study Ship Architecture. While he missed service in World War I, he performed Naval duties throughout the world as 1st Lieutenant

Receiving a written invitation from President Lorenzo Snow, to receive my "Higher Annointings" in the Temple, my wife and I, with four other couples repaired to the Temple on Thanksgiving morning, November 1899, where the most glorious blessings known to man were sealed upon us. We literally spent a few hours as in heaven 'mid the glorious calm and quiet of our holy surroundings. We were near the Lord and Oh! how happy! I was only 27 years of age and wondered why so young a person should be so favored, for we were being sealed with the "Holy Spirit of Promise."

In the course of a few weeks, as related previously, word came from President Snow that I had been chosen to take more wives, and help keep the law of Celestial marriage alive among the Saints. This was a distinct shock to me, as we had been given to understand that to attempt such a move would mean excommunication from the Church. The Manifesto of 1890 forbade it. But word came from headquarters. I must obey. I did so by marrying Mary Caroline Hill, a most beautiful daughter of Bishop William Hood Hill, of Mill Creek Ward.

I was now living in the fullness of Celestial Marriage, as I understood it, and I could see myself growing in the work of the Lord. Mary's son, Guy, is following in his father's foot-steps. He is clothed with the Higher Order of the Priesthood. He is loyal, true, and sound. In my absence he is the Patriarchal head of my family.

At the time I was stepping up the ladder of progress, my brother Don left the faith and announced his apostacy. This was a fearful blow to both Father and me. All our efforts to disuade him were in vain. He now lives in California. He is a brilliant writer; has many redeeming qualities, but has been unsuccessful in all his undertakings.

April 6, 1903, Father's children, with his sanction and help, organized the Musser Genealogical and Biographical Association of Utah, with the following officers:

Dr. Parley P. Musser	President
Annie Musser Sheets	Vice President
St. Joseph W. Musser	Secretary
Frederick S. Musser	Treasurer
William S. Musser	Asst. Secretary

I greatly regret that due to my family associations, members of the family have pulled away from me, and the association has not carried on. I yet hope it will go on to a final success; but I cannot give up my religion to satisfy the family.

Copying from Anna's letter to us in response to our congratulations: "But you know as well as I that to graduate from a college course means nothing in itself. I think a college education is about the lowest manifestation of the human imagination, and that as a general rule, to have a family of graduate daughters, would be clear proof of mental deficiency in the family tree. You see the important thing about your daughter is not her M.A., but the fact that she has been admitted to both of (Professor Hans Hofmann's) classes in both Intercession and Summer Schools. That is a very rare treat, since only such Americans as could go to Munich have ever been able to study with Hofmann before this summer, and there is a great deal of competition for admission to his classes."

July 1931 I took the following from the Deseret News: "Mr. and Mrs. Francis R. Kirkham of this city are numbered among the students graduating with honors from George Washington University, Washington, D.C., Wednesday."

"Mrs. Kirkham, daughter of Mr. and Mrs. J. W. Musser of this city, received the A.B. degree from Columbian College; Mr. Kirkham, son of Mr. and Mrs. Francis W. Kirkham, formerly of this city, graduated from the law school."

"Mr. Kirkham will receive the John Bell Larner medal awarded annually to the member of the graduating class in the law school who attains the highest average grade in the entire course for the degree of bachelor of laws. He will be initiated in the Order of the Coif., honorary legal scholastic fraternity."

February 14, 1932 at midnight, mother lost her footing on the stairs in the John C. Howard residence, and fell down the steps bruising herself terribly, and on the 24th she passed peacefully away. She was 86 years of age. Her life has been beautiful. Doubtless Father, her children, and a host of friends were awaiting her on the other side.

January 2, 1933, Ruth the beautiful has left us! In His goodness and mercy God has taken her home. Her frail body will be consigned to the earthly element from whence it was taken, while her spirit has taken its flight to the spirit abode, to renew its activity until the glorious resurrection, when purified, perfected, strong, and beautiful, her spirit and body will be reunited and Ruth's soul will have been redeemed! Of my nineteen children, not one of them has been endowed with a greater measure of sunshine and hope. She was a literal ray of light and truth; it was her every breath. She was obedient and beautiful. To know her was to love her in the highest sense. And even while her frail body was languishing with undernourishment and pain, her spirit shone forth in hope, faith, gentleness and the sunshine of heaven to the good of all who contacted her. She stood by her father in his effort to live the Patriarchal Order of Marriage against the feelings of much of the family. She clung to life with a tenaciousness known only to the elect of God. She wanted to live and do a work, but never was she afraid to die. Her faith in God was sublime. She had undergone some seven major operations. Beginning with March 1, 1923, besides several minor operations. Much of her later life was spent in the

Because of the wickedness of man "peace" has been taken from the earth and the Devil is given power over his own dominions. Sons and daughters of Zion, steeped in sin, are continually sinking lower and the Lord is bringing his work to a close, in order to save the few who are trying to serve Him. We are not done with pestilences, famines, earthquakes, and all the devastating forces of nature. But few will be spared, when the Lord winds up His work--only those who stand in "Holy Places."

The scoffer may scorn and the fair daughter seek her lustful pleasure, but the end is near at hand that Isaiah spoke of, pertaining to the purification of the daughters of Zion. People are now crying, "Peace, Peace," but there shall be no peace. Even the hearts of the children are turned against their parents, and parents against their children, and the whole world is a terrible confusion--the blind trying to lead the blind. Religion is commercialized. God is mocked, virtue outraged, sin exalted, and the great winding up scene is nearing.

My own life has been filled with adventure and events. Religiously I have held responsible positions in six different stakes in Zion, and have preached the Gospel in many of the States of the Union, and have had charge of the East India Mission from home. I have championed Mormonism from every angle; have accepted the revelations of Joseph Smith on the subject of Celestial and plural marriage--must I say it--even against the body of the Church, and in opposition to the laws of my country; and now I find myself expelled from the Church, and a virtual out-cast from its functions and benefits. Strange, but true, and yet my heart is filled with gratitude for my wives and my 19 beautiful children (now, as I write, 21) Oh!! How I praise God for His most wonderful blessings, and how grateful I am that the invitation came to me, as a young man, twenty years ago, to embrace the principle of plural marriage. I was assured it was of God and that His blessings would follow the law's acceptance.

God has blessed me wonderfully. My wives are all splendid, intellectual and charming women; one of them being a graduate of the Columbia University, New York. One of my sons filled a 4½ year mission in the Hawaiian Islands; another is completing a course under Government supervision in the "Boston Tech" in naval architecture and construction; two daughters are at the University of Utah; three in high school and seven in grade schools. I have three grandchildren, and what's more, all my children seem to love me and stand by me, at the same time, most of them are active in the Church.

God be praised for such wonderful blessings, and may I live to more thoroughly merit His goodness day by day. The storm and strife will one day be over and we will all be judged by a just God.

Financially I have had my ups and downs. Married first on $40.00 per month. Second marriage $100.00; third marriage $125.00; and fourth marriage $500.00. Left a salaried job in Salt Lake to assist in Church work in Wasatch Stake in 1901. President Smart, whom I went to assist, had promised a substantial opportunity in connection with his business. The business did not materialize, and I found myself

A man of worth, of royal birth,
His heritage is Truth
He hears each call, he blesses all
From feeble age to youth

Now may he, too, have flowers strewn
His path through all life's way;
His generous heart find ample part
To bless each coming day

May all that's fair beyond compare
Bring joy and happiness;
With living fire his soul inspire,
His noble efforts bless

November 9, 1930, my dear wife Mary passed away at 8:45 p.m. She passed peacefully after a long season of suffering with cancer. She had lived a good life and had fought a good fight, and by reason of the life she adopted she is a candidate for the highest glory. Her fight has not all come from without, but largely from within. Those who made life hardest for her were her kinfolks, who should have helped her. But she faced life bravely and did that which she conceived to be right. Her children, beautiful, strong, and cultured, are lasting monuments to the integrity and deep religious sense of the mother. She is the only member of a large and prominent family to receive Celestial Marriage in its fullness. I feel to thank God for her deliverance from pain. The Lord doeth all things well and I shall continue to trust Him. (See Journal No. 12, p. 285)

The main speaker at the funeral was President J. Golden Kimball. I here attach some of his remarks as they were taken down and handed me after the funeral:

> I am here at the request of Brother Musser, his wife and children; and before going on with my regular remarks on this occasion I want to say this much--that I have known Brother Musser in Church and business activities for a good many years and I know him to be an honest man, with great faith and trust in the Lord, and courage in the cause of truth. Oh, I know we are supposed to say nothing about this thing--we are afraid to tell the truth; it isn't always wise to tell the whole truth, but I want to say that Brother Musser has been unjustly dealt with; he has been persecuted. The principle of polygamy is true. Of the course the door is now closed. The Church does not sanction the practice now. I was of that origin and I am proud of it. Brother Joseph is a better man than I am because I cannot help resenting injustice. Justice is all right but I believe in the Gospel of Mercy, love, charity and patience. If this is not the truth there is no truth. Thank God the final judgment does not rest with man. Sister Musser has lived a worthy life and the Lord will reward her accordingly. She has suffered a great deal. You know it always seemed a strange thing to me, and I have tried to understand it; why the very best people have to suffer the most. I couldn't think it was so until I saw my mother suffer for years before the Lord took her. She was a good woman. On the other hand as

were designated by the guards and other prisoners as "Musser's Horse Thieves." Rather a doubtful compliment, and yet quite a fitting one. Father did much good for the discipline of the institution, and the lives of many were improved through his association

May 1929, my daughter Bertha, looking for flowers and wild life in City Creek Canyon, was attacked by a human beast who tried to assault her. She fought him off. He finally hit her in the head with a rock and threw her into the stream to drown. She revived long enough to grasp some willows and drag herself out of the water, where she was later discovered and taken to the Emergency Quarters for treatment. Thanks to God she revived and recovered. She had offered her life for her virtue and she won. The beast has not been apprehended. Bertha has since married a widower with two children. She herself is the mother of one son

June, 1929, my wife Ellis, though a tithe payer and in good standing in her ward, was barred from the Temple to see her daughter Ellis married. The Church accepts her tithing, offerings, and other help but refuses her the right to worship. What hypocrisy!

September, 1929, my daughter Ruth, underwent her ninth operation at the LDS Hospital. The poor, precious child has been terribly maltreated by the medical profession. am opposed to hospitals and operations. I have promised the Saints of my group that if they will live the Gospel, keeping the commandments of the Lord from now on, they will never again have to see the inside of a hospital or have the services of a doctor, except in child bearing. When the doctor advised an operation for Ruth I opposed it. The Bishop, who had assisted in excommunicating me for plural marriage, advised her to go ahead and have the operation. He said, "God has given man scientific knowledge of how to heal the sick and we should patronize them, etc."

The doctors finally killed my daughter. I rejoice she is out of her misery. She was a beautiful spirit, always spreading sunshine and hope. Never complaining. She is my eternal child.

September 6, 1929, I recorded the following in my Journal, (No. 12:79) Trying to get a home for wife Rose and "kiddies". Helping to get wife Ellis and Joe off for Mills tomorrow. Going to Murray after a lawn-mower for wife Mary. Working in office for bread and butter for all my"kiddies" and yet my wife * * * * * says I am not doing my full duty and complains. Steel, no matter how finely tempered will break. I feel that I am strained to the limit. But all will come out in the wash

And do I love my wives. They are more precious to me than all the riches of earth. And I do know that I provoke them to anger at times. But I love them.

A poem written by daughter, Anna, after a meeting of the stockholders of the Diamond Oil Company, of which I was manager, and at which time I took some of them to task.

September 13, 1933, another grandson, Cleeo Ivan Wright, 1¼ years old, Mary's son was run over by an automobile, his father driving. His head was terribly scarred and it was at first feared brain concussion, but the child recovered nicely and is now a young man of promise.

December, 1934, Son Samuel became an Eagle Scout at 15 years of age. Whatever he attempts he does seriously and wins out. He is a grand boy.

January 1, 1935, I copy from my Journal (No. 13, p. 218 et seq): Much has transpired that should cause men to reflect and repent. Judgments are being rained upon the earth. Peace is taken from the earth. Men's hearts and thoughts are evil continually. Greed reigns supreme. Crime enters into every phase of life. Even the Temple of God is polluted. Whoredom, drunkeness and thievery are being committed. The Gospel, as changed, has lost much of its power and the Saints are being rapidly drawn away from the truths as revealed to Joseph Smith. Wickedness is established in the Church, and those who are sincerely trying to live the Gospel are being excommunicated and cast out.

The leaders of Ephraim are boasting of their power; they invite the friendship of Babylon and wink at the excesses of the Saints--to a large measure gagging at a gnat while swallowing a camel. I am out of employment and many of my erst-while friends and loved ones now shun me. To them I seem something unclean.

During the year I was instrumental in the preparation of the Supplement to the New and Everlasting Covenant of Marriage, which attacks many of the errors of the day. It is being quite generally read. From a very few supporters our friends now number over 100 male adults and the work is spreading.

Never before have I prayed so earnestly and constantly for light and guidance. Upon me has been placed a special commission to keep "Celestial and Plural Marriage alive on the earth." I have done my best according to my wisdom and knowledge. Most of my family, whom I love dearly, have turned from me, and while many true and valiant friends have fought at my side, my heart is pained; my soul is disturbed, and in sorrow and anguish I cry unto the Lord, that His work may be cut short in righteousness-that all faith shall not be driven from the earth.

In 1935 I am looking for distress and judgments such as have not before been seen. The Lord will not be mocked, and since Zion will not be redeemed otherwise, redemption must needs come by judgments. The wicked who will not repent will shortly be taken from the earth; and I pray that God's sword of vengeance may shortly fall upon the heads of those who are blaspheming His name in the midst of His house. The drunkards of Ephraim will shortly be divested of power and wickedness must cease.

Dear Lord, purge and purify me that I may be worthy to stand in your presence, and use me--my all, my life--in the building of thy work, and glory be in thy name forever. Amen.

respect him as the leader of the Church, and I have it in my heart to help him in his arduous labors. He has many admirable qualities and I believe the Lord loves him.

I pray for the day when we will understand alike, and when righteousness shall cover the earth. I want my posterity to do right and always be ready to serve the Lord. In my oil ventures, it seems to me I have undergone enough to kill a strong man, but the Lord seems to sustain me and I am determined to "carry on" to the end.

March 14, 1930: In the evening I played cards--"Hearts" with daughters Ruth, Gertrude, and their friend Alice Pendleton. As I lost I was forced to treat to ice cream. I am a poor card player. Never did play for money, and hence never lost any playing. But I enjoy an innocent game with my "kiddies" occasionally. Can't play "Bridge." Haven't time to learn. Cards, like straight meat as a diet, may be overdone. I have always felt it better to play with my children at home than have them go elsewhere to play.

Ruth is gaining some. When I got home she was thumping at the typewriter. It sounded like her own dear self again. O God, my Father please bless her and give her health and joy. She is a wonderful girl--has always been. I do hope for thy blessings upon her; and I will priase thy name forever. Got lovely letters from Bertha and Ellis expressing birthday greetings.

April 1930, I dropped in the office of the Utah Fuel Company to order a car of coal for the Diamond Oil Company, of which I was the Manager. We had no money. I asked for time. The manager said, "We will not sell the coal to the Diamond Oil Company, but we will sell it to you. We believe you to be honest; you can have what coal you wish." We got the coal and proceeded with operations. I have tried to live up to that characterization.

May 20, 1930, I entered in my Journal: "One hundredth anniversary of the birth of my father on earth. He left as a legacy to his children an unsullied character, a faith in God sublime and a life record that might be envied by a king. His large family, four wives and 26 children (35 counting step-children) speak volumes. He was a citizen of the kingdom of God, and is now, without a doubt, in the sacred work of the Master, assisting fallen humanity in the world of spirits to the light of Christ. Long may his memory live to guide his posterity heavenward.

May 22, 1930, I copied the following from the Salt Lake Tribune: "Miss Anna B. Musser, daughter of Mr. and Mrs. J. W. Musser, 186 "I" Street, recently completed art studies at the University of California, and was awarded an M.A. degree, according to word received in Salt Lake of Wednesday.

"Miss Musser was graduated from the University of Utah in 1926 with an A.B. degree and subsequently served as art instructor at Dixie College in St. George, and as art director at the Wasatch County High School, Heber City."

began her tasks while life was young, hopeful and daring. As time ticked off its seconds she wrought with ever increasing strength, climbing up life's mountain side. She moved in gleeful buoyancy and with a rugged will, stopping only to regain her breath, to pick a wild larkspur or a rare peddle, and to gaze back upon the landscape she was leaving never to retrace her steps--her course is ONWARD AND UPWARD!"

"As the seconds merged into minutes and minutes into hours, the cooling morning breezes changed to a softening warmth, followed by the noon-day heat. True soldiers of Christ stop not in their onward march to VICTORY, but press on while the day lasts; So she, this pioneer daughter, presses on through the scorching rays of the mid-day sun; on she struggles up a stoney path, planting a rose here, a violet there, and strewing for-get-me-nots where others, coming later, might be gladdened by, not counting her own bruises earned 'midst the stones and bramble. At times her limbs faltered and sued for rest, but life's tasks are exacting, life's seconds tick on; 'tis day and day time is meant for work, for soon the night cometh when no man can work."

"The day wears on. Shadows grow longer. Heat gives way to a softening warmth preluding the chill of even-tide. This body, once nimble, strong and alert, begins to weaken; steps slow down, the voice reveals a tremor; but there is yet much to do and she must redouble the effort while time ticks on. Scarred, bleeding and weary of step she nears the summit. The mountain side is about to be conquered. The shades of night are drawing close while nature prepared a downy bed and turns her lights dim. Still trudging on the wary soul moves with tottering steps--yet with purpose firm and unyielding."

"At the stroke of midnight she reaches the top. Her steps cease. Angels attend her. Folded in the silken shrouds of eternity her weary body succumbs to sleep, while her spirit smilingly travels on. She has lived a whole day through--one of God's days--every hour, minute and second of it. No task is left unfinished!"

"At birth she flung a challenge at fate. With subtle mind and unswerving purpose she backed up that challenge! Her triumph is glorious and complete! May her children and her children's children to the last generation--yes, may all the world learn life and blaze a path to heaven as this soul has done!"

She was embalmed at home and remained there until taken to the meeting house. She closed her eyes in death January 31, at 4:15 p.m. Death came as a welcome blessing. She had been a wonderful mother to me--A Saint of the highest magnitude. My wife Ellis, her daugher, displayed wonderful self-control and a marvelous devotion.

Anniversary reflections, March 8, 1939 (Journal 41:110): Another mile-stone. I am still in the ring. The TRUTH magazine is coming out monthly. Two more numbers will complete Volume 4. I rejoice in the part I have been permitted to play in the matter. I have regretted more than I can tell the necessity of opposing my brethren of the Authorities, but the doctrines they are putting out are so rank with error I cannot refrain from publishing the truth. My desire is to establish the truth--to strike straight and fair; let the blow rest hospital. She tried all medical cults. Her efforts to get well left nothing in human experience to be tried. She was done to death by the doctors. Let us believe it was God's will that she should be called home and that the doctors were honest in their efforts. I rejoice that she is free from pain, and that I now have a representative daughter on the other side.

January 20, 1933, Grandma Shipp's birthday (Dr. Ellis R. Shipp, my mother-in-law). Eighty six years. We had a reception for her. She holds up grandly.

Four score and six is a long time to fight;
Only giants thus struggle to win.
Life's battle demands courage, endurance and hope,
'Tis a fight waged by good against sin.

You Grandma, we hail on this glad natal day,
The ages will echo the story--
You've fought and have won and endured to the end;
We now crown you with love's golden glory.

For many years Sister Shipp has sent a Christmas and New Year's greeting to a large host of friends; These greetings are in verse and of her own composition. I here give the 1933 greeting:

What's this? Another Christmas card from me?
Why yes! And I'll not promise this the last to be!
'Tis true I've been quite close to death's dark door,
But praise to Him, the sun shines brighter than before.
I guess you'll have to bear with me a little longer.
I've staged a "come-back" not strong but stronger.

Oh joy of living! Joy, just to live!
I thank the Lord this festive day, my thanks I give
That He has brought me through the darksome night
And in the race with death I won the fight!
There is so much I yet would love to do;
The fleeting hours for work are quite too few

To realize the Fatherhood of God, to plan
The upward, onward march--the Brotherhood of man.
May then, true fellowship and love be soon the leaven
That makes the earth abode as that of Heaven!

A Merry Christmas, Happy New Year to you all,
My friends and loved ones--May no ill befall.
Ellis R. Shipp

I copy the following eulogy of myself from Dr. Shipp's "Life Lines."

JOSEPH

Could son to me more faithful be,
More thoughtful for my weal!
He lifts the load along the road
And brightest spots reveal.

brethren whom we have befriended, sometimes turn against us. But I feel in my heart you will always be firm and true. A staunch friend; a man without guile God bless you forever, Joseph."

March 30, 1940, we received a letter from our son Samuel, on his homeward journey from England, written from Jerusalem. He said in part:

"Say Nebuchanessar's Babylon. When the Lord said He would lay it desolate he didn't miss and hit the wall. We have now seen the remnants of the great empires of the world, with the exception of the Chinese Dynasties, that fell for the same reason that everything, principle or man fall--because truths are not used in the construction. Rome, Greece, Bysantine (Turkey), Assyria, (Asshur and Nineveh) and now Babylonian--each has gone; and the empires of today will go in the same way unless tendencies change. This is essentially why I have faith in the ultimate success of the Mormon Church. It alone, of all institutions in the world, is built on principles of truth, justice and mercy. If it, counter to all prophecy, changes its tenents to comply with the conveniences of men, it too must eventually fall."

It should be observed here, that while the Church Authorities have changed many of the ordinances, the Priesthood, as a separate organization, has not thus gone astray; and one day it will rise up and save the Church from final rejection.

May 21, 1940 (Journal No. 14:153), I learned that my son Joseph, from Honolulu was in the city and was calling for me. He was at the University club, a guest of Dr. Tyndale, my son-in-law. Met him on the 22nd, at 9 a.m. and spent the day with him, visiting Lucile, Mary, Blanche, Naomi, Priscilla and Lucy. Had a glorious visit. He is so wholesome, clean and handsome. Our first meeting in 16 years. He is a Lieutenant in the Navy Reserve, and "On active duty" came here on a destroyer, being mustered out at Mare's Island. Will return on a battleship. Left for Pocatello Thursday morning. His visit with me was like getting a message from heaven. I love him dearly. He has always been true blue." Entering World War II as a Lieutenant he ended as a Captain in the Navy.

May 16, 1941, I copy from the Salt Lake Tribune: "Lieutenant Milton S. Musser former Secretary to the Honorable James Clark Reynolds, associate justice of the U.S. Supreme Court, has been called to active army duty, and assigned to the Quartermaster Corps in Washington. Lieutenant Musser was recently made a member of the law firm of Roberts and McInnis of Washington."

Incidentally, I had four children in World War II; one daughter in the Marines, a Captain in the Army Air Corps, a Lieutenant Colonel in the Army, and a Captain in the Navy; children of three different wives, and yet I was sent to the penitentiary for five years for siring them in the principle of plural marriage! Consistency dethroned!

August 2, 1941, we buried our sister Blanche White Musser Lewis, who died after a lingering sickness. She is survived by one daughter, Mary Jeanne.

we go through life, we find people on every side who don't care a rap about their actions and they seem to prosper in all they attempt, while good folks, such as Sister Musser, have to suffer untold pain and hardships. Sister Musser worked for a great reward, and now I think it was a great blessing for her to be called home and relieved of her suffering. (See TRUTH, 4:93)

Father's Day Sentiments from two of the "Kiddies:"

FROM SAM, 10½ Years Old

Gosh, Dad, but you're a peach,
To do the things that you've done,
No one else in this whole world could--
Not even God's great Son.

Father's day struck me too late,
To buy anything for you,
But I guess that you're dear mate
Has something bought for you

I'm just writing a couple of lines,
To show I remember you,
I can't do much for my lolly-Pop
But there's a very few that do.

I wish you a happy Father's Day,
The best you've ever had;
I guess I'll have to say good-by
To a wonderful man--my Dad.

FROM LUCILE:

My but you're a wonderful Dad,
I feel so thankful that you're mine;
People around you just can't be sad--
You'd go hungry and give 'way your last dime.

This little bouquet of dandelions
I'll admit isn't very much,
I just put them by your plate
To give that Father's Day touch.

Today is your day to do as you wish,
If you won't get blue--I'll guarantee
You won't even have to dry a dish;
And Daddy don't forget We LOVE You!

April 29, 1933, received wire from Milton, Washington D.C. He had been sworn in as Clerk to Senator William H. King. Milton is studying law and is making good. July 17, 1933, Peter, Loraine's son, was run over by an automobile. No fault of the driver. We thought at first he had been killed, but he rallied with a broken leg above the knee. Responding to the blessing of the Lord and to medical care, he recovered entirely, for which we are very grateful.

we will, I hope, meet him in the clouds of heaven and have a glorious reunion. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Both men doubtless called home to labor there for which they were admirably fitted. Upon the question of birth, life, and death, I have my positive convictions. I believe all those who keep their first estate fully and completely come into mortality with specific missions, some to stay but a short time, while others have longer missions. When their missions here are ended, death takes them to another sphere of action where they go on in eternal progression. Those who keep their second estate with honor, have "glory added upon their heads forever and ever." My brother Samuel died at ___years of age, my son Samuel at 25. I am writing this at 74. We all have and are working to accomplish the missions assigned us.

EPHRAIM'S GIFT
Christmas 1924

Now the Christmas bells call near and far,
"Give, all ye who have seen His star."
So the knights come forth in their clinking chain--
"Lord, we will win you your tomb again."
And the dro____? merchants wake and say,
"All hail to the King of Christmas day."

But the King's realm yet is poor and bare.
Beggars and blind men wander there.
His men are sworn to foreign kings,
And their wrists are clasped in great slave rings.

"Give," ring the bells, so faint and far,
"Give, all ye who have seen His star."
In the still blue dawn of a Christmas day
While the bells are ringing their longing lay,
Comes Ephraim, bearing a new-born child,
Born to the world last night but one.
"Lord, Ephraim offers a prophet son."

This is the tribute Ephraim brings,
Ephraim's gift for the King of Kings.
--Anna B. Musser.

Joseph Smith, a pure Ephraimite, born December 23, 1805, is the gift.

OUR FAMILY DEAR
By Ruth B. Musser

Our family dear, Give ear, give ear,
To this the tale I tell;
In spite of all appearances
I love you very well.

In partial payment for your toil
To make life soft for me,
I'd live to give you everything
That would bring joy to ye;

July 11, 1937, I instructed a small group of Saints, of which the following are excerpts:

1. Don't worry about not being able to do temple work. Get your genealogies ready and the day will soon come when the temples, which are literally the houses of the Lord, will be "set in order," and then the work will count. Much of the work now being done will have to be done over.

2. The Saints much maintain the integrity of their garments. The flimsy make-shifts sold by the Jews and at Z.C.M.I., as recently advertized, are an insult to God and offer no protection as promised by the Lord. Better wear nothing by that name, than to prostitute that which is sacred. No person having lain off their garments are permitted to take them up again and wear them without proper authority.

In February 1938, being at Los Angeles instructing the Saints, there, I ran up to San Francisco on my way home. My first visit there. Daughter Ellis took me to her home. Saw whale estimated at 100 tons dead on the beach. Picked up daughter Anna and her husband Rulen in afternoon going to "Happy Valley" out of Oakland, where we visited and dined with my brother Dr. Leo. He is an Arabian horse fancier and owner. Our car got stuck in the mud and we stayed with Leo that night, returning to Oakland Sunday morning for breakfast as Leo's guests; after which we attended opening meeting of quarterly conference of the San Francisco Stake. Took dinner with Ellis, Anna and Rulen, being present also. Going and coming from Leo's we crossed the famous Oakland Bridge; toll 50¢ each way. On Monday 14th, took Anna and crossed the "Golden Gate" bridge, spending happy moments in the hills and timbers. At night took ferry across the bay to Oakland and took train via Lucin Cutoff for home. A most wonderful and joyful trip with my loved ones.

Received word of daughter Anna's daughter being still-born on March 28. What a shock this was. Of all my daughters of such varied talents, dispositions, degrees of faith, it had to be my sweet, faithful, sunny, God-loving Anna to experience such a disappointment! And how bravely she took it. She is a marvel. The purpose of the Lord I do not know, but that there was a purpose and a perfectly wise and proper one, I cannot doubt. Father makes no mistakes. Dear Anna: Your mission is not ended, it has just begun. Motherhood is yours. There are spirits awaiting the call of your body and you will be permitted to bring them forth. Rejoice in the goodness of God. Look to Him for solace and comfort. Be not swerved from the path of your duty. Your crown awaits you. I love you so much--I believe in you, in the sweetness and purity of your life, in your high ideals and in your precious love. Father. (Journal No. 14:77)

"Midnight meditations in memory of Dr. Ellis R. Shipp" (See Journal No. 14:105), penned while sitting alone with the sufferer during the entire night; other members of the family getting some much needed rest:

"The curtains are drawn on an eventful life--a Pioneer daughter is closing her eyes in sleep. She has lived one of God's full days (92 years). Born with the rising of the sun 'mid humblest surroundings she

Chapter VII

MISCELLANEOUS INCIDENTS

April 6, 1892, I stood with my grandmother, Anna Bitner Starr, (Father's mother, 89 years of age) with the Saints to witness the placing of the capstone on the Salt Lake Temple. Apostle Lorenzo Snow led the open air congregation in the "Hosanna Shout." It was a grand affair and was participated in by many thousands.

April 13, 1892, I ascended the east middle tower of the Temple and touched the feet of the golden Angel Moroni.

April 24, 1895, I introduced alfalfa seed among some farmers at Dixon, Colbert County, Alabama, the first that the section had seen.

Some missionary experiences: August, 1895. This is repairing day. I commenced sewing new braid upon my coat and ended the day's work mending my shoes. To repair my trousers I must put myself to bed. I mended them tolerably well. The folks had a good laugh at my expense; but I had long since concluded that there is more than one way to entertain a crowd.

In September, 1895, while Elder Stevens and I were wandering through the woods, to our surprise, as we approached a muscatine bush, a young girl exclaimed: "Are you-all preachers?" "Yes," I replied. She said, "You look mighty young to be preachers, are you married?" "I am thus fortunate." She said, "Oh dear, I should think you would cry to have to leave her so long. My husband left me--he was 25 years older than me--I am 20, and he is 48. I wouldn't have married him only I was pursuaded. His brother said he might send me some money about Christmas. I don't know where he is. If I don't hear from him soon I will get another man--I was persuaded to marry him, etc., etc." We left feeling that perhaps the man was fortunate in effecting his escape.

October, 1895, Mr. Leath cut my hair. In going from there to the Norton settlement, we thumbed a ride behind Dr. Bonten's oxen, and on a load of hay. The experience was good.

At Norton's, he being one of the trustees of the school buildings, we asked permission to hold a meeting there. He said the "boys" claim you are government detectives here to chase "wild catters" and "blind tigers" out of the country. We convinced him that we were genuine and held a meeting, after which he became a lasting friend, though we were convinced he was making illegal whiskey.

where it will. I rejoice in the progress truth is making among the people of God. Many letters are coming in praising our work. But we are said to be apostate, and yet our apostacy rests wholly on our adherence to the fulness of the Gospel as Joseph Smith established it. It seems so strange to me--and not strange in the light of scripture--that I should be singled out and lied about, shunned and in many ways forsaken, because I believe in the Gospel in its fulness and insist on my right to live it.

My son Guy writes from Los Angeles: "Well, my dear father, this month marks another mile-stone in your life; another year that is marked with great and important service to the Lord. I wonder if you ever stop to think how strongly and to what proportions your life has influenced the world for good? You are one of the few men, dead or alive, whose influence is felt in many climes as motivating power for good. In many stations and in many classes of people you have been able to leave an indelibly written account of a righteous and fearless crusader for truth."

"We cannot attribute this to your great learning (though you have delved deep into the mysteries of life); nor can we say that you have bought this confidence and faith with money, Church or civil power, because you have little of all three at present. Rather let us say of you as it was said of the Master, 'he went about doing good; lifting the thoughts of men from degradation and shame; turning their eyes heavenward with a genius that marked him as a man of unfaltering courage, of vision, faith, charity, longsuffering; with a heart that felt keenly the needs of his followers, with a mind so trained that he could unfold the deepest mystery to the understanding of a child.'"

"Father dear, accept these thoughts as your gift on this birthday. Know that we desire to follow your course, and that we love you eternally. God bless you forever."

Such expressions of confidence and love repays one for all his efforts in the past. If only my children can understand that which I am contending for--for which I am giving the best that is in me, I am amply paid for the effort. I suppose no other mortal father could love his children more than I love mine. Every one of them is as precious gold, refined in the Lord's crucible. I love them far more than I love life. They are my kingdom. Oh, that they could understand me and give me credit for honesty, and seek the Lord for an interpretation of my actions! That they will do so is my prayer in the name of Jesus Christ, my Lord and Savior. Amen.

I record the following words of praise from my friend Ernest P. Williams, Chief Clerk in Commissary Dept. of Union Pacific Railroad Company, at Los Angeles; written March 21, 1939:

"Dear Brother Joseph, I love you with a love that is beyond understanding. I consider it the greatest honor of my life to be associated with you, to have your confidence and love. To know that I can trust you implicitly, even with my life. There are so few in the world today whom we can trust wholeheartedly. Even those closest to us, your own

I am, in a degree, disgusted with city life; with its mechanical drudgery; working from daylight to dark; a certain number of hours day in and day out, and without accomplishing anything of a substantial nature--a species of serfdom, that a free-born Utah'n cannot easily endure. I want a chance for my brothers and sons. They must not be "counter-hoppers," but must get out in the freedom of a new country, where with thrift, honesty, and energy, mixed with wisdom, they can do something for themselves and glorify God--be "producers and not just consumers," as my father has often advocated."

June 16, 1901, at the dedicatory services of the Wilford Ward meeting house, President Lorenzo Snow, in the course of his remarks, stated that some of the Saints then listening to him would, by reason of keeping the Word of Wisdom, live to be 100 years old and some to the age of 120 years.

January 31, 1902. Attended banquet of Amusement Committee of Granite Stake in Sugar House Ward. An excellent program with refreshments; concluding with a dance. The First Presidency of the Church, Frank Y. Taylor, Stake President, and Apostle Abraham O. Woodruff were present. The brethren most heartily approved of the plan of having amusements by a properly appointed committee and under proper instruction. Spoke of the desire that the old people mingle with the young in amusements. President Smith predicted that Zion would cover the whole of the land of Joseph (America). During the dance President Smith and counselors were exceptionally free in dancing. Sister Musser danced with President Smith and was astonished at the ease with which he moved. President Winder, 82 years of age, was very young in his movements.

May 4, 1902, I accepted position as special correspondent for the Deseret News, at Heber City; at request of the Manager.

August 14, 1902, I attended "Buffalo Bill's" Wild West Show in Salt Lake City. Saw Buffalo Bill and witnessed his wonderful marksmanship.

August 15, 1902, was asked by John Henry Smith to accompany him and the Utah delegation to St. Paul to attend the Trans-Mississippi Congress; myself to take the place of President William H. Smart, who was not very well and who wished to be excused. We were accompanied by John R. Barness (ses?), L. W. Shurtliff, John Scowcroft, Lafayette Holbrook, Mr. and Mrs. John C. Cuttler, and daughter, Mr. and Mrs. W. W. Riter, son and three daughters, Mr. and Mrs. George Romney and daughter, and Mr. and Mrs. Henry Dinwoodey and son.

Apostle John Henry Smith was President of the Congress, and a wonderful executive he made. We returned home by way of Duluth and around the Lakes to Canada and to Chicago, returning home by way of Omaha. (See Journal 6, pp 118 et seq. for detailed account of trip.)

April 18, 1943, Mother Kmetzsch passed away peacefully at 8:30 this morning after a severe sickness lasting about six months. She is the mother of my wife Lucy and a thorough Latter-day Saint. She has been an inspiration to our home and the last word in praises to the Lord for her patience and great suffering.

When my mother's eldest son, Samuel, died I was a heart-broken youngster. To me he was a perfect man. Everything he did bore the stamp of perfection. Physically he was grand and his mentality and spirituality, to my mind, were perfect. He had performed a mission for the Church in Germany. He worked entirely without purse and script as my father had done before him.

If the death of my brother brought deep sorrow to me, the death of my son Samuel, named for his Uncle, was doubly severe. With his mother I felt the blow poignantly. He lost his life November 26, 1944 in an airplane crash at Aden, Arabia. He was a volunteer and Captain in the Army Air Force. At the time of the crash he was Operation Officer in a Combat Cargo Group. He had been overseas less than a month. I copy from my Journal No. 15:

"It was a terrible shock, Wednesday 29, 1944, to receive the following wire from the War Department: "Mrs. Catherine Cutler Musser, the Secretary of War asks that I assure you of his deep sympathy in the loss of your husband, Captain Samuel S. Musser. Report received states he was killed the 26th of November in Aden, Arabia, in an airplane crash. Letter follows. Sig. U.S. War Department, Witsell, Acting Adj. Gen.

None save a wife and a parent can understand the force of such a shock. Sam hated war. He was in it because of the nation's call to arms. He was a volunteer, before the draft reached him. He was clean and wholesome, a thorough Latter-day Saint.

It was a very great blessing to have his companionship as long as we did. He was without blemish--a man without guile. So much was crowded into the 25 years that he lived in mortality. He was a teacher of righteousness. In entering the service he chose flying. He aimed to soar high--far away from the earth creepers. The Government used him for months as an instructor in the air. He was studious. Before entering the service he had traveled around the world. Filled a mission in England and there edited the Millennial Star, until evacuated due to the War with Germany. His route home was by way of India , Singapore, Japan, and West Coast. He was clean and pure in his habits and, while mixing with all kinds of society, he resisted temptation, if in fact the sins of the world were a temptation to him.

In taking him out of this fearful orgy of bloodshed and ruination of homes and nations, the Lord has taken back into the Spirit World a rare jewel, a crusader for righteousness, a worthy ambassador to begin another trend of learning in a higher sphere. That which he learned here he will take with him, and I believe his profession as a teacher will be used among such as the Ten Lost Tribes, preparing them in the art of war from the air. When our labors are finished here, one year and a pagan custom has again been observed. How much those flowers, if distributed in the homes of the poor, or in hospitals, or their cost used in helping needy families, would mean to society! This is not the thought or stinginess or pernuriousness but is prompted by a feeling of disgust for pagan customs carried on year after year by a thoughtless, listless, dying, and decaying civilization. I love my dear ones who have been called to another sphere of action; I honor the spot their mortal remains rest in, but I love to think of them busy at constructive work and not lying around in cemetaries.

March 31, 1930. About 4 p.m. met my dear friend and brother Lorin C. Woolley, on the street. He had been to see me and finding me out of the office had left. As I was driving in my car I saw him and felt impressed to stop. We repaired to the office, and he, under the influence of the Spirit of the Lord, told me many wonderful things, some of which I record here: He had met the Savior, Brigham Young and John Taylor, since the death of the two latter; also Joseph Smith, and had heard the voice of his father since his death. Joseph Smith and John Taylor had visited him at his father's home before his father's death and after he had been "handled" by the Church, and he was comforted and instructed to "carry on." He has a special mission. Later, when he prayed for light regarding the publishing of a certain book by one of the brethren, he was told by the voice of his father under the direction of Joseph Smith, that his mission was not to set the Church in order, but to do what he was set apart to do. The book was not published.

Speaking of the correspondence had by myself with President Grant and with Joseph Fielding Smith, his eyes welled with tears and his frame shook, while he testified that I was inspired when I wrote those letters; that I was the instrument in the hands of the Lord in placing those men on record, and that I was but responding to the dictates of the Spirit in doing so.

During the course of our conversation I felt Brother Woolley was actuated by the Spirit of the Lord. If he was not I am greatly deceived, and I AM NOT DECEIVED! He spoke to my friend John T. Clark as in error in supposing he is the one "Mighty and Strong", like unto Moses, etc. He allowed he might be chosen for some special labor among the Lamanites. In our conversation he was humble and he impressed me with having the Spirit of the Lord.

July 13, 1930. I had this dream. I thought I was standing on a sort of canyon road, the lower part of which was covered quite deep with snow, while the uphill side had melted, leaving the dirt exposed. As long as an auto kept two wheels on the dirt they could get through, but with all four wheels in the snow there was danger of being stalled. I was standing there helping the automobiles pass a bad place. Came along President Rudger Clawson driving a car. He and I had been close friends but had become somewhat estranged through my correspondence with President Grant and Joseph Fielding Smith. I thought in my dream we both refrained from discussing or mentioning these differences, and were perfectly friendly and

And though I do not know just how--
This fact I must confess--
I'd live to help you each upon
Your trail to Happiness.

But 'stead of that or gifts of jewels
Or furs or books or food
Please take the wish and say "poor girl,
Her heart at least was good!"

Then here's a string for each of you
To pull--one at a time--
Except for Dad, and if he wants
It, he may have this rhyme.

Ruth had been sick for a long time, and this was her blessing to the family. The dear, sweet, angelic girl.

HARDENED

Strickland Gillilan

I'm fifty-six years old; that guy
called Job can't hold it over me--
I'll say he can't.
I've worn that ashen crown, that sackcloth robe
And done my share of shoop and paw and rant.
I've seen it all; bring on whatever's left--
It can't scare me; of shudders I'm bereft.

I'm fifty-six years old; I've seen it all.
I can't grow gushy over anything.
I know there'll be red foliage in the fall,
White snow next winter and green grass this spring.
There'll come some moron warbling all is wrong,
But I'll not buy a copy of his song.
I'm fifty-six years old; been married long.
And have a family much like yours, my friend.

Life hasn't been one burst of rippling song,
And goodness knows what lurks around the bend--
But let'er lurk! I'll stick round and see.
There's no more dread that can be squeezed from me.

Dear Daddy: It wasn't until this afternoon that a fitting birthday greeting occurred to me. Then I remembered this poem and thought you might like a copy, even though it reaches you at a late hour. Love, Ruth.
March 8, 1928.

Speaking of memory: My present memory is poor--I think perhaps by design, for I have no pleasure nor purpose in trying to remember useless events, dates, etc Birthdays, marriages and funerals come and go I must consult my records for such dates, but I do remember incidents occurring in my life as a youngster One incident when I was 2-1/2 years of age is as clear in my mind now as when it happened. This incident is fixed by a recorded date. When my father purchased a residence property in the First Ward, Corner 7th South and 8th East, he took me there in his buggy to see it. I remember clearly getting out of the buggy and walking to the house with Father; holding his hand. It was a red letter event. Later I read in my elder brother's (Samuel) Journal that we moved down to the First Ward on a certain date, placing my visit there as stated. The incident is clear in my mind to this day. Other incidents happened that I still remember, probably of earlier occurrences, but I have no record proof of their dates

All we youngsters were taught by our parents never to give out any information to strangers, or insiders for that matter. It was during the early crusades against the Mormons for "Unlawful Cohabitation" with their wives. Deputy Marshall's spies, peeping Toms and such were forever making inquiries as to where so and so is. How many wives has he? etc. Our Mormon mottos were, "Mind your own business," and "I don't know." I employed these mottos to good purpose notwithstanding it has always been hard for me to camouflage the truth. My natural disposition is frankness and truthfulness. I would make a poor liar.

Yet, with Theodore Roosevelt, I believe, there are many "white lies," but only one damning lie, and that is "bearing false witness" to the hurt of another person.

December 13, 1931, I had a most delightful series of dreams:

First, I was filling an appointment as a member of the General Y.M.M.I.A. Board.

Next, I was collaborating with my friend Joseph R. Murdock, who died last May; in getting out some sort of Bible helps.

Then I was visited by the late Apostle Orson F. Whitney, and asked by him to do some important work of a critical nature, the exact nature of which I do not remember

The visits were so natural when I awoke I felt wonderful and felt to praise the Lord for my blessings.

Brother Joseph R. Murdock told me today (September 21, 1929) that in the nearly 30 years he had been associated with me, he had never seen a crooked financial deal from me. He regarded my honesty and integrity proved and felt honored in my association.

October 21, 1929, I learned in a dream that Tana, my stenographer, (Mrs.Richards) was pregnant, concerning which I had felt some

October 31, 1895, while sleeping at the home of Mr. Gray, in Michigan City, Miss., at about 5 o'clock a.m. my bed began shaking as if some one was trying to rattle us out. After a few seconds the shaking stopped. At breakfast I was told we had experienced an earthquake--my first of such experiences.

December 27, 1895. Spent the day at "Mother" Pleets. At night we went out oppossum hunting. Our leader was a colored man who manipulated the chase. We followed him a dozen strong, our aim being to follow the dogs. We tore through the woods, tumbling over stumps, rushing through briars, leaping over thickets, scrambling in the water; the crowd yelling with fearful energy but hark! "A 'possum! A'possum! Hear them dogs bark! Be still!"cried a chorus of voices. All was still. The noise was the hoot of an owl. We pressed on again, for 2 and 1/2 hours. The dogs became lost, the company exhausted and the leader discouraged. We sauntered back home resolved to trouble Mr. oppossum no more, and rather pleased was I, that we didn't see him, though I have eaten oppossum. The flesh is similar to young pork, and an oppossum meal, with the trimmings is, in the south, regarded as a delicacy.

February, 1896, I spent the day at Mr. Moor's assisting he and others get up some wood for school usage. The men agreed among themselves to circulate the news of our contemplated meeting tomorrow night. Pine knots are the only light used here at such gatherings. The people in these "Pine Hills" substitute them for oil lamps.

May 27, 1896. My wife Rose relates a most interesting incident of her experience as a missionary's wife. She had become completely strapped for cash; had denied herself many things in order not to be a "burden" upon her kind friends. Her shoes and those of our darling daughter were completely gone. She could stand it no longer; sinking to her knees she supplicated Father, asking for $5.00 with which to buy two pair of shoes. Sweet dreams calmed her thoughts that night. Early the next morning our dear friend John M. Cannon came by the shook a five dollar bill into her hand. God be praised! In a most remarkable manner our folks at home are provided for.

May 19, 1900. Samuel H. V. Smith was at the President's Office while I was there having President George Q. Cannon sign company bonds. He stated his Uncle, the Prophet Joseph Smith, stood 6 ft. 2 in. in height and Don Carlos Smith, his brother, was 6 ft. 4 in. He said the Prophet has walked under a stick held at his height, then stepped back and jumped over it at that height. President Cannon verified this last statement but thought authorities differed as to the Prophet's height. President Snow, however, gave it as his opinion that the Prophet was 6 ft. 2 in.

January 17, 1901, I recorded in my Journal: "For many days past I have been deeply impressed with the advisability of leaving Salt Lake and going into the country, where I may partake of freedom's atmosphere, and establish myself on a more independent basis.

Chapter VIII

PREJUDICE AND PERSECUTION

Prejudice--the laughing hyena of social amity--the poison asp of human endeavor--the hidden dagger by which the grimacing assasin pierces the heart; the dark innuendoes of the gossiping bribe, the base destroyer of innocence; the mask behind which the cowards hide; the herald of hatred and death. Well spoken were the words of our late champion of right and virtue, President J. Golden Kimball: "God! how I hate prejudice! A man who is prejudiced cannot be just!" And we add, often does not try to be just.

Such is the hydra fanged monster that is wreeking an unholy vengeance among Latter-day Saints; such have I, for years, been confronted with, coming from those who should have been my brethren--my friends.

The late Heber J. Grant, through false reports of my conduct, and without coming to me personally, developed a prejudice toward me. His prejudice became contageous. It enveloped the mind of President Francis M. Lyman and other members of the leading quorums of the Church. It followed me from pillar to post, without my knowing the cause, until I was released from the High Council of Granite Stake, then excommunicated, and finally sent to prison for living one of the higher laws of God!

Heber J. Grant, while President of the Church, stated over his signature, "I shall rejoice when the Government Officials put a few of these (polygamists) in the County Jail or the State Penitentiary." Through his efforts and cooperation, and assisted by his cringing minions, two of our brethren, with one of their plural wives--a Mother of several beautiful children--were sent to the Arizona State prison for from 18 to 24 months, for living with and providing for their wives and children; (the Mother, however, was parolled before entering the prison).

Seven of the brethren were arrested in Utah but were not convicted. This must have made the arch-enemy of righteousness furious, so he connived with the law and the Utah Legislature; had the old misdemeanor law against "Unlawful Cohabitation" which carried a six months County Jail sentence, and under which he was convicted of "Unlawful Cohabitation," and paying a fine, changed to a felony, with a prison sentence of five years in the State Penitentiary; then by employing Elder John A. Boyden, Federal prosecutor, Elder Harold Wallace, County prosecutor, and with District prosecutor Brigham E. Roberts, and several of the District Judges, a wicked crusade was inaugurated. The Church Authorities sent men out to obtain evidence, among them being Bishop Fred E. Curtis, Elder Kasper J. Fetzer, and Elder Cornelius Zappey. These men mingled among our people and later appeared in court as witnesses against them.

June 15, 1906 Was helping in the survey for the Ducshene Irrigation Company We set 39 stakes this day As I was getting a bucket of water from the river the bank gave way and I got a delightful soaking in the Ducshene

No damage. The accident happened at a point where a little half witted boy is accustomed to dipping up water for his mother and it is possible that the accident was very fortunate, as had it happened to the boy, it is doubtful that he would have been heard from again. During the day the mosquitoes were so bad I wore a bee vail over my face for protection.

November 1921, while at New York with D H. Gustaveson, after organizing the "Franco-Utah Oil Company" in accordance with our agreement with a European Syndicate, I ran over to Boston on the 24th to visit my son Neil and his family. He was attending the Massachusetts Institute of Technology, known as the "Boston Tech.", where he is studying naval architecture and ship-building. Heard lecture with Neil from Professor Jack, an instructor from England. We visited ship yards at Boston; went on the "Florida", a sister ship to the "Utah" and inspected every part of it with Neil. Also visited the "Old Constitution" or "Ironsides" of 1812 fame. It is in dry dock being preserved for inspection of future generations. Saw Bunkerhill Monument, and point where Paul Revere awaited the signal, and many other points of interest. (See Journal No. 10, pp. 63 and on).

December 16, 1928. I attended funeral of John W. Woolley, an Apostle and Patriarch and the President of Priesthood, since death of Wilford Woodruff. The speakers knew not who he was. I was accompanied to the services by daughter Josephine.

Sunday, May 30, 1937. Took Grandma Shipp to cemetary to place flowers on uncertain graves as per custom. Many people wouldn't miss this ceremony for the wealth of nations; and it must be done on Decoration Day when flowers are the most expensive. Personally I'm not interested in decorating the cemetary in accordance with the spirit of the world; why should individuals wait a year to honor their dead, or remember them? It is like worshipping the Lord ONLY one day in the week or year. Then again, all the beauty is taken out of this day, also Thanksgiving Day, Mother's Day, Christmas, and what-not by commercialism. Custom and modern advertizing have combined to make it necessary to spend large sums of money for presents--presents never appreciated as real heart sentiments and neighborly love would be. Merchants play their trade. They have, by their greed desecrated the days that should be held sacred and celebrated with fine, delicate sentiments of worship, praise and love.

Today the cemetaries are strewn with flowers costing the families thousands of dollars--yes millions. The dead cannot be there to appreciate them. If they were there they would know the hearts of the major part of the donors were not with the gift. Flower merchants are enriched, people feel a sense of relief for

Plural marriage is permitted among non-Christian nations. With the Mormon people it is a system of marriage revealed by the Lord direct from heaven as a necessary rite, under proper circumstances, and which leads unto eternal life in the Celestial order.

As a moral problem, is it immoral for a man to live sexually with one woman who is married to him? If not, what makes the act immoral when he lives in sexual relations with two or three women who are married to him? Who is to say that celibacy or monogamy is more moral than plural marriage? In the latter every woman has equal opportunities; isn't she entitled to them? Is one woman more entitled to the blessings of motherhood than her sister, if so, why? Why deprive one man, as the Catholics do, of the right to have one wife, and castigate a Mormon because he has two? The civil law, and with many, the ecclesiastical law, allows every man one wife and as many more as he can get, provided he has only one at a time. When he tires of one he rids himself of her, through the divorce courts or by other treachery, and marries another. Not so with faithful women. She being more numerous than man, has to take her chances in getting one; and if all the men who are willing to marry are taken, she must hide away by herself and remain forever single and barren. Motherhood is denied her. Where is the justice in this? Is it immoral for a woman to become a mother? Since she cannot legally become such without a male associate, who upon the earth is qualified to deny her the male companion of her choice?

Among the creations of God only woman is deprived of the right of progeny, and that under man-made laws; and laws, too, that are so diverse in their requirements that even lawyers and judges are at a loss to understand them. Who gave man the right to govern the fecundity of woman? And who on earth, other than the woman, has the right or power to control it?

Let us suppose the legislative functions were in the hands of the women as they are now concentrated in the men, and that women legislated against certain normal men marrying, as men have now legislated against women, what would be the result? Would the moral fiber of the human race be enhanced?

This prejudice, born of fear, is not wholly the product of the present day. Perhaps its poisoned fangs were thrust at the Prophet Joseph Smith with greater vehemence than at any other man in the world, except our Lord Jesus Christ. Brigham Young tells how he was forced to leave Kirtland in the night to avoid mob violence for asserting that Joseph Smith was not a fallen Prophet; and John Taylor's body was filled with bullets from the assassins guns because he dared shield the Prophet in Carthage jail. Indeed, among the Saints in the mountains in the early eighties, while in hiding from the enemy, it was with difficulty that the aged Prophet, President Taylor found sanctuary. The mealy hearted Saints hesitated taking him in, fearing reprisals from the Federal Officials who were hunting for him. Cowardice, born of prejudice, made them quake with fear. Even as late as 1934 we have evidence of certain Bishops instructing the Saints not to read our publications--to throw them pleasant with each other. I was endeavoring to guide him on the right part of the road to keep his car from sinking in the deep snow and stalling, but with all my effort he got out in the snow and stalled. I told him to back up and make another trial and I would stand there and push and help him to keep the wheels on the dirt. He backed up and made another attempt, but to my surprise, as he approached me the automobile was changed into a sled and he was riding it in his stomach, boy fashion. I started to push and help him along, when the dream ended.

In reflecting on the dream I felt that Brother Clawson, by reason of his present attitude in regards to practicing plural marriage was off the road. I was trying to help him on so he could go ahead, but he fell off in the deep snow. On the second attempt he fell out of the picture and died before the right road was reached.

The Boy Scout Movement: David Evans, a young man of about twelve years of age happened to be passing my home at Yale Avenue, when one tire of my car blew out. He asked if he could help me change tires. Supposing him to be one of the neighbor boys from across the street, I said, "Sure." He pitched in and rendered real service. After the job was completed I offered him a dime, which he promptly refused saying, "I don't accept money for that kind of work. I am a Boy Scout and that is my good turn today; I am glad if I have helped you." I was astounded with admiration and shall use this incident as a boost for the Scout movement.

January 1, 1934, I recorded in my Journal: "Yesterday finished first number of TRUTH for press; also prospectus. Now it is up to the brethren and the Lord whether it shall be born and go forward as a messenger of light and life." The first number of Truth came off the press June 1, 1935. It has been published each month since that date, we now being on the ___ volume.

March 12, 1934. At about 8:10 a.m., while eating breakfast the house began moving, the light cords swinging. This continued for about two minutes. It was an earthquake. Another happened near noon. The Schools were all dismissed and many uptown offices vacated, including the whole of the City and County building. No casualties reported.

March __, 1935, our dear friend and Brother Joseph Leslie Broadbent was called home. Leaving the office Monday with a cold, he took to his bed. The trouble developed into pneumonia, though he seemed to be in no serious condition until yesterday. The brethren of the Priesthood attended him faithfully and plead mightily with the Lord for his restoration, but without avail. "I am perfectly resigned to either stay or go as the Lord desires," he said shortly before his death. And again he said on several occasions: "No power can cut my life short until it is the Lord's will to take me;" and this was his prayer: "If my life be necessary as a witness unto this people, or an atonement for their sins, it is placed on the alter freely." (For details, see Journal No. 13, pp. 235-7)

Asked who could perform such marriage? Answer: I did not pretend to know, but President Smith had the keys and could authorize them if he desired, without consulting anyone Had he done it? "That is for him to answer " Would the authority have to come from him to either grant or revoke the privilege? "I so understand. President Smith understands his affairs better than I do." Had I ever talked with any leading brethren on the subject? "Yes, with such men as President Snow, George Q Cannon, and Apostle Merrill (all deceased)." Since five years ago? "I have talked with Brother Merrill " How many times? "I had two conversations with him" What was the nature of them? "I cannot tell " Have you taken additional blessings during the past five years? "I cannot answer." (Chorus of voices). That shows that he has.

Now Brother Musser, we want you hereafter to join with us in putting this thing down. If anybody comes to you for information or encouragement, tell them it can't be done, that it is wrong to desire and that no attentions whatever should be bestowed upon the sisters with this in view. "President Lyman, I cannot do that, but I suggest if you have any instructions to give me, it should be done through my Stake President, with whom I am in harmony and I will endeavor to remain so."

This answer brought out quite an animated discussion on the subject of authority, the brethren in the main contending that it was none of the business of the Stake Presidency what should be required by the General Authorities of individuals. I took the ground that instructions might be given by Apostles contrary to those received from my Stake President, in which event I would be justified in following the counsel of the Stake Presidency. This position was endorsed in part as I brought forth illustrations, but as pertaining to the present subject it was declared I was wrong. They asked, supposing President Taylor or a Bishop is out of harmony? Answer: "You would remove the President, if out of harmony; or if a Bishop, the Stake President would remove him." Brother Grant asked, "Haven't we the right to go into your Stake and set things right? Answer: "Yes, if you are sent by the President of the Church." This position was sustained.

Brother Smith asked: "Do you belong to an oath-bound organization, bound together by covenants and earths to stand by each other?" Answer: "I do not and have never heard of such an organization". Brother Lyman: "Don't you know that Brothers Taylor and Cowley were dropped from their quorum for being out of harmony as you are?" Brother Whitney injected the remark that the Saints don't consider they were out of harmony, but were simply necessary sacrifices. Brother Lyman asked: "What do you think, Brother Musser?" Answer: "I feel just that way." President Lyman: "What right have you to think that?" Answer: "Because I believe there are others that were just as deserving to be dropped as they, but the necessity for it didn't seem to demand it." Who are they? "I don't wish to mention names." "However, I consider Brother Merrill and Brother Teasdale (now dead) good men."

delicacy in broaching, and yet I should know it. When I told Tana of the dream, singularly enough she had dreamed the same night of informing me of her condition was worse to do it now than then, it being properly authorized. Brother Lyman said, "We have given our pledge against it and it gives them (the outsiders) a chance to talk about us." I answered that no matter what we did or did not do, they would talk about us, if we were doing right; and one of the brethren (I think it was Brother Whitney) said, "If Tom Kerns had been returned to the Senate there would be no talk about us."

I asked if it was not a fact that in the beginning the Prophet did proclaim to the world that the principle was not being practiced, while the brethren were entering into it in secret, and with his approval? Answer: "Yes, but the conditions were different then than now." One of the brethren said it was not meant for the Church then. Brother Smith said it never was meant for the Church but was an individual matter I contended if the practice was right in early days, under the statement of Joseph Smith, it could be right and proper now.

Throughout the investigation I was treated with a kindly spirit by the brethren generally; Brother Grant being an exception. He appeared impatient, maintained I was out of harmony, and there was no use loosing time with me. Brother Ivins was somewhat impulsive. Brother Clawson, McKay, and Whitney appeared generous, considerate and consistent. My own feelings are these: "That the investigation along the lines it is being carried out, is unwarranted; that the Quorum is not united, and that such actions as these will tend to loose them their influence among the Saints. Brother Grant said they were going to cut Brother Higgs off the Church, and his tone and manner were vindictive. My impressions were that the brethren are not actuated by the proper spirit."

Brother Lyman said, "If you had come to me for counsel I would have given you good advice." My answer was that I did go to good men whose advice I followed.

After all is said and done, I want to sustain my brethren and magnify them before the Saints. I want to be humble and filled with charity and do the will of my Father in Heaven. I have an abiding faith in the eternal justice of things and would rather suffer wrong than do wrong, and I ever want to be found building up and not tearing down.

I have a definite testimony of the sacredness and correctness of the principle of plural marriage as revealed to the Prophet, and hope to be prepared to lay my life down for it if necessary. I cannot understand the attitude of some of my brethren, but am trying to leave all for the final working out of God, seeking to be a humble instrument in His hands at all times in doing good.

As an indication of the friendly feeling Brother Lyman bore me, even after the above, somewhat stormy interview, shortly after my father's death in 1909, he appointed me to look after the India Mission which my father had been overseeing by mail, for several years.

Sixty years ago, when like miserable snoopers (not, however, members of the Church) were engaged in such work among the brethren they were correctly designated as skunks, sneaks and the like; but now our own brethren are assuming that role.

It was near 6 a.m. March 7, 1944, while I was in my bathrobe working on the TRUTH magazine, (My habit was to rise at 5 a.m. and work a couple of hours before dressing for the day), four officers, two FBI men and two city policemen, heavily armed, came to the door and placed me under arrest. They followed me into the bathroom and into my bedroom where I dressed. Then they insisted upon searching my private papers without a search warrant. I forbid this to no avail. They spent over four hours searching. They refused me the privilege of calling up my attorney by phone. After stealing what papers they thought might be of use (none of which were used in my trials) they took me to the County Jail and locked me up. I found about twenty of my brethren there (all not yet having arrived) among them being John Y. Barlow, Charles F. Zitting, Louis A. Kelsch, Dr. LeGrand Woolley, Morris Kunz, David Darger, I. W. Barlow and his son Albert; H. K. Cleveland, and others.

We were all handcuffed by two's and marched through town to the Federal building to enter our plea to the indictments of Conspiracy--placing in the mails the TRUTH magazine, alleging them to be "obscene, lewd or lascivious;" also indictments on the Mann Act and the Lindberg kidnapping Act, charged against eight of the brethren and one sister. We all plead "not guilty," and the State filed charges against fifteen of us for "unlawful cohabitation" and against some thirty-two of us, among them being some eleven women, on the charge of "Conspiracy" to encourage the citizens of the State to break the laws of the State.

Two or three of us furnished cash bonds that afternoon and were released, in order to get bonds for the others, which consummated within a week, furnishing $200,000 worth of bonds, an achievement that would be impossible without the help of the Lord.

And thus prejudice did its dirty work--it accomplished a "Killing." And the day after we were incarcerated in prison, under conviction, the Great High Priest of prejudice, intolerance, and hate, died and went to his reward and judgment

Why should men be persecuted for living with more than one woman at a time as his wives, raising children by them and caring for them? Marriage is a principle and law that has existed from the beginning. Different peoples interpret the law in different ways. The Catholics believe celibacy for the clergy and monogamy for the laity; the Gentile Christians adhere strictly to monogamy, permitting the lusts of men and women wide scope, while the Christian Mormons believe, as a social and fundamental principle, in universal motherhood as an inherent right, which arrangement must admit of plural marriage among those of them who are qualified for it, and are willing to assume the tremendous responsbility thereof.

harmony with the desires of the First Presidency. I told him I heard one of the members of the First Presidency of the Church (since dead) justify his son, also an Apostle entering the relation since the Manifesto He said, "Yes, George Q Cannon did bring reproach upon the Church in letting his son, Abram H. Cannon, into it. He was responsible for Abram's act Abram did not need the girl, he had a large family and he destroyed his usefulness in the Church. Such men as George Q.Cannon, Apostles Merrill, Teasdale, Cowley, Woodruff, and Taylor, had brought reproach upon the Church and had done wrong. The nation has been invited to trouble us. Our religion, when honestly lived, invites enough trouble without willfully violating our pledges."

He further said, "Of course President Smith does not want to go beyond his administration and I think he has all he can take care of in his own administration." He closed by advising me to resign my position in the High Council of Granite Stake. He said, "You are a good man, active and much needed, but you have lost your usefulness, and it is better to resign and not let the people use you as a target." I related the circumstances in full to my file leaders, the Stake Presidency, and they advised me not to resign. I took their advice.

On the point of Abram H. Cannon doing wrong by taking another wife, after the Manifesto, I quote the words of President Wilford Woodruff at the October Conference, 1896.

"The Lord has called him (Abram H. Cannon) to fill an important mission in the spirit world, as a pure and holy Apostle from Zion in the Rocky Mountains--a labor which will not only prove a great benefit to his father's household, but to the Church and Kingdom of God on earth."

In my stand that the brethren of the Twelve had no right to exact promises from me or try me for an infraction of Church laws, I was sustained by President Joseph F. Smith. At a conference Priesthood meeting, following the meeting referred to in the Temple, the President was very emphatic in stating that neither the First Presidency or the Quorum of the Twelve had any right to go into an organized stake of Zion, or in any of its wards, to regulate the affairs thereof, or to try men on their fellowship, over the heads of the authorities in such stakes and wards. Later, in conversation with Brother Lyman I had occasion to use the point and he recognized it as a true principle.

The Quorum of Twelve, being strictly a Church organization, and the Church having abandoned the law of plural marriage, that Quorum can have nothing to do with regulating the affairs of men in the Priesthood with reference to the law; and should the First Presidency deem it necessary to send members of the Quorum of Twelve, or any other person, into a stake of Zion to correct situations, those parties will go to the stake presidency and transact their business with them. They will not presume to personally handle a Bishop or an individual member of the wards, but will into the fire before taking them from their wrappers. They were advised in certain stakes and wards to "forget the Book of Mormon and the Doctrine and Covenants and look to their leaders for council and direction Thus prejudice attempted to catholicise the flock.

The following is an account of an inquisition held in the Temple, July 22, 1909, taken from my Journal (No. 9, 283): Thursday, July 22, 1909: Was requested to attend a meeting with President Francis M. Lyman of the Quorum of Twelve in the Temple at 4:30 p.m. I waited until 6 p.m. when I was invited into the Apostles' room, where an inquisition was being held by President Lyman and the following members of the Quorum: John Henry Smith, Heber J. Grant, Rudger Clawson, Orson F Whitney, David O. McKay, George F. Richards, and Anthony W. Ivins.

Object of the inquisition: To get information regarding the practice of plural marriage since the discontinuance thereof by the Church; also to array those now favoring the practice against it.

Was grilled two hours by the brethren and declared out of harmony by Brother Grant and President Lyman several times. The proceedings were, in substance as follows:

Asked if I knew Brother A. J. Higgs who had recently entered the principle. Had I talked with him and given him any encouragement or information on that subject? Answer: I have known him for years. Personal friends. My conversations with him, on the subject of a very general character. Did not know of his personal affairs.

Asked if I had talked to anyone about the subject since President Smith's statement in the Tabernacle five years ago (1904) and to whom--had anyone talked to me, and whom? Answer: Yes, but any such conversations were of a confidential nature and I did not feel at liberty to divulge them. (This attitude was criticised strongly by Brothers Lyman, Smith, and Grant--but I could not change)

Asked if I had heard anybody claiming that people could "get in" now. I said "I presume I could go out on the street and find two hundred people who would claim that." Who are they? "The Saints generally." Why should they claim it? "Because it is generally understood that many were permitted to "get in" since the Woodruff Manifesto, and that being true the people think the opportunity is still open." Do you think so? "Yes, I have an idea it is." What right have you to think so? "The same as I have expressed."

Have you ever had any talk of the subject with President Taylor (Frank Y) or John M. Cannon? Answer: "These brethren are good faithful men, having the spirit of their calling, and if you will ask them I feel sure they will tell you anything you should know." But we are asking you. "I can't tell you." (Some time spent in endeavoring to show me my mistake in not answering this question, but I still refused.)

he (Brother Grant) was not living or abiding in the law, he was not qualified to direct Brother Woolley who was faithfully abiding in that law. Thus, at the present time, few of the General Authorities, stake presidents, or bishops are qualified to preside over the Priesthood of God.

From my observations it may be concluded that in my feelings I am discarding the Church. This is not true. The Church of Jesus Christ of Latter-day Saints is the very and only Church of Jesus Christ on earth today; its members who are living the fulness being members of the Church of the First Born This is the only Church through which salvation can come to a fallen world. While in many respects the Church is out of order, a condition in which the Church has always fallen through the weaknesses of men, it has not been rejected--it is still the Church of Jesus Christ, and, according to the revelations of the Lord, will always remain so; for it is set up in the present dispensation for the last time.

The Lord forseeing this situation revealed to the Prophet that He would send one "mighty and strong" to set His house in order (D & C, Section 85). The Church is a part of His house. It will be set in order in the due time of the Lord. Meantime, those attempting in perfect good faith, though weak, to live the higher law--the law of Consecration and of Celestial Marriage in its fullness, the latter of which the Church rejected in the Manifesto of Wilford Woodruff, must continue on; they must endure the stigma hurled against them--of apostacy and excommunication, persecution, imprisonment, with other abuses, until the Lord sees fit to take a hand. And my faith is that when the Lord rights the wrongs of His leaders the faithful Saints will be crowned with glory and eternal lives, a consummation worth suffering for, as many are now doing.

Brother Clawson said, "Brothers Taylor and Cowley offered to harmonize themselves with the Quorum. They admitted they had been out of harmony, but Brother Lyman said, with emphasis, "I want this body of men to understand they did not harmonize themselves with the Quorum."

Pressed for an answer that I would place myself in harmony I promised that should the occasion arise for me to answer a brother's inquiry as to how he might get in, I would be willing to tell him how the Quorum of the Apostles stood, and President Smith's statement; and should he still want encouragement, I would encourage him to lay his case before the Lord in prayer. To this most of the brethren strenuously objected, some making light of prayer on the subject, and Brother Grant asked why I would advise them to pray. I answered, "Because I prayed about it and got an answer." I recounted my feelings and experiences since the Manifesto, culminating in my desires being gratified.

Greater pressure was brought to bear on me to "get in harmony," my final answer being that "I would endeavor to harmonize my attitude with that of the brethren, though I could not promise what my future course might be in case new light came to me upon the subject."

Brother Lyman, a number of times said, "He answers just like the other brethren who are in the same position, while those who are not are ready in a moment to be in harmony. One would think these brethren had rehearsed their pieces."

Brother Ivins contended it was a sin to break the laws of the land, while it was not wrong to practice polygamy formerly, before the law against it had been pronounced constitutional; but I was sustained in the statement that marriages took place in our Church, by authority, and were approved after the law had been finally passed upon as constitutional. That being the case, the morality of the thing was no different now than formerly. I said, "I may be a law-breaker, but so is President Smith." Brother Ivins said, "No, he isn't". I said, "Thank the Lord he isn't". Brother Clawson said President Smith escaped imprisonment for "Unlawful Cohabitation" by the skin of his teeth; but he was adjudged guilty and fined.

Brother Clawson asked Brother Ivins if he considered it more wicked to practice the principle after the "Edmunds-Tucker Act" than it was after the "Polland Act" which was passed previously? He answered, "Yes, I do." His position was criticised by the brethren; John Henry Smith stating that even after the Woodruff Manifesto, some marriages were authorized in Mexico, and then it did not conflict with the laws of the land, but where Brothers Taylor and Cowley went wrong was in doing it in the United States. He said he had obtained the consent of a woman to marry him and had the matter all fixed--this since the Manifesto--but upon the advice of the President of the Church, he broke off the engagement. I answered that I did not do that, and that I could not see that it

Our day's work adds much strength to the work in this section. All the county round about is "Mormon." Arriving at Brother Edward's home we broke our fast After supper we taught our new Saints the Sacramental ordinance, the Word of Wisdom, Tithing, Holy Ghost, etc.; after which we administered the Sacrament and attended to confirmations, conferring upon them the Holy Ghost "What a feeling came over us as we blessed the Saints, Oh what rapture filled our bosoms. Another band of honest, pure, intelligent, and God-fearing people initiated into the fold of Christ"

Holding other meetings on the 2nd, 3rd, and 4th. I took the train back to Chattanooga on the 5th The Saints pressed me to remain longer among them Two old ladies and a young girl cried like babies at my departure. I imagined, while being among this people that my feelings were much the same as Elder Heber C. Kimball's upon meeting his English Saints during his second visit there, and I recorded: "This has been the most enjoyable day of my missionary life."

January 3, 1900, was set apart as Corresponding Secretary of Stake Y.M.M.I.A., a position I had been occupying for some time.

January 22, 1900, was made Clerk of Special Conference, at Mill Creek Ward, in establishing Granite Stake; and on the 28th was chosen as First Assistant to William C. Winder in the Y.M.M.I.A. of Granite Stake.

THE WOMAN OF ENDOR

May 21, 1900, while at the President's Office, waiting upon George Q. Cannon, President Angus M. Cannon was talking to the brethren (George Q. Cannon and Joseph F. Smith). He was asking what they knew regarding the "Witch" of Endor. He stated that while in Connecticut he was preaching among some spiritualists, and the question of the "Woman of Endor" causing the appearing of the Prophet Samuel to King Saul, was presented to him in refutation of some statement he had made. He was unable to meet the thrust and later, while at New York, he met Apostle John Taylor, and asked who the "Woman of Endor" was, Brother Taylor replied that the Prophet Joseph Smith had taught him that she was a Prophetess of God, and that she was in hiding on account of a decree of death having gone out against such as she, whom the people claimed to be witches.

Later, Brother Cannon, while in conversation with Apostle Parley P. Pratt, incidently referred to this statement made by President Taylor, and Brother Pratt said, "Yes, she was the wife of the Prophet Samuel and was a Prophetess of God."

How was the B.Y.U. University started? I heard Brother Maeser state that President Brigham Young appointed him to start that school. Brother Maesar had had no experience on conducting Church Schools and just before leaving for Provo he applied to the Prophet for plans and final instructions. President Young closed

I immediately took up a correspondence with Brother Henry J. Lillie, the local Elder at Karachi, India, which lasted a few years until the mission was again opened; and Elders from Utah were sent to preach the Gospel and look after the mission direct. I sent Brother Lyman a copy of Brother Lillie's first letter in answer to my own, and received the following letter from him:

> The First Presidency of the
> Church of Jesus Christ of
> Latter-day Saints
>
> Salt Lake City, Utah
> January 6, 1910
>
> Elder Joseph W. Musser,
> City, 327-8 Judge Building
>
> Dear Brother:
>
> I thank you for your letter of the 5th instant and Henry J. Lillie's letter returned with copy of your splendid answer to him. I did not see his published, but thank you for having it done. Keep your hand in the good work and the Lord will bless you abundantly and so will your father and the good, good saints of India.
>
> I bless you and will continue to do so and appreciate your work as if done to me; for they seem like my own.
>
> Affectionately your brother,
> FRANCIS M. LYMAN

With Brother Lillie's assistance in furnishing names I had work in the Temple done for a large number of their good dead in that part of the vineyard.

However, at a later date (February 16, 1914) I had another interview with Brother Lyman at his request. A member of his Quorum, accepting the story of another man, had circulated a base falsehood against me. I again copy from my journal (No. 9, pp. 295, et seq.).

Called on President Francis M. Lyman to explain my attitude in the matter of new polygamous marriages being entered into contrary to the wishes of the Church authorities. Being accused by Brother Lyman of encouraging such marriages and attempting myself to assist in them. I flatly but respectfully denied the charge. He accused me of associating with Henry M. Tanner and Lewis A. Kelsch; in defying the authorities. I denied this also, stating while I had no criticism to offer against these brethren, I had not been in association with them in the manner or for the purpose named.

Brother Lyman maintained it was a sin to enter into the relation since the Manifesto of President Woodruff. I told him I had done nothing except through the counsel and ratification of the members of his own Quorum. He said I had no right to take counsel from members of the Quorum, but that I should have gone to the President of the Church. I told him I supposed the Apostles would do nothing--at least a majority of the Quorum would not--out of

instruct the President of the stake what to do. If the Stake Presidency is not in harmony with Church discipline and will not correct their position it is for the First Presidency, (not the Quorum of Twelve, except as they may be instructed by the First Presidency) to remove them and present men for the ratification of the Saints who are in harmony.

All things must be done in the Church by common consent, (D & C, Section 26) and every officer in the Church must recognize the rights of the members of the Church and respect them. It is the right of the Saints of a Stake or Ward to reject officers proposed for them, such as Stake Presidents or Bishops. It is the right of the Presidency of the Church to nominate or suggest the names of those whom they may wish to have preside; then it is the prerogative of the people to accept or reject such recommendations.

But, suppose the Saints reject the recommendation of the First Presidency, what then? Why the Church will permit the Stake to remain without a Presidency, or the Ward without a Bishop until such time as men suitable to them and satisfactory to a majority of the Saints are found. There can be no force in such matters, for all things in the Church must be done by common consent, and wards and stakes will not advance in the scheme of salvation faster than the individual members thereof will permit them to.

With the Priesthood organization it is different. The Presidency of the Priesthood is selected by God himself. That Quorum is a Theocracy, governed by heaven direct. As President of Priesthood Joseph Smith was under the immediate governorship of heaven, but as President of the Church he was selected by God and sustained by the members thereof.

Then there comes the additional question of authority: One living a higher law than his presiding officer in the Priesthood cannot be judged by that presiding officer with reference to matters pertaining to that higher law. This order was made clear in the revelation of 1882 to John Taylor, wherein Seymour B. Young was endorsed by the Lord for a position in the presiding Quorum of Seventies. Said the Lord, "You may appoint Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my Priesthood." The law spoken of was the law of Celestial or plural marriage. Therefore, a man not living or abiding in this law, no matter what his call be, cannot preside over one who is abiding in the law.

This situation was settled in an early day case where Heber J. Grant, as President of the Tooele Stake, attempted to correct Brother Samuel Woolley. Brother Grant was not living the law, while Brother Woolley was. The latter refused to receive instructions from Brother Grant, claiming immunity because the President was not living as high a law as he was. Brother Grant took the question up with his file leaders, President John Taylor and counselors. They instructed him that Brother Woolley was right, since

November 26, 1928, I wrote the following letter to President Heber J. Grant, and received his reply as noted: See under Writings and Publications, second page

October 14, 1929, I had the following dream concerning President Heber J. Grant: I met the President in Zion's Savings Bank. He desired me to open up a set of books for a company he was evidently president of. He had four or five entries he wanted to give me. I volunteered to take the information and work it up later. The first item furnished was an expenditure of $3500. He explained it thus: "A man had come to him representing he knew a place where gold could be dug out of the sand and gold pieces as large as ten dollar gold pieces were discovered.' They dug in a few minutes about $3000 worth, when the man said, 'Now you know this is a genuine proposition, you must go and pay the lady the $3500, then come back and dig as much as you want' He did as told, but upon his return the man had left, taking all the gold with him and there was no more to be discovered. Thus the $3500 was lost. I was expected to make the entry in the book so arranged that the full truth would be shrouded. President Grant seemed somewhat embarrassed as he recounted the experience. While I was considering the matter I awoke."

I again slept and dreamed my son Samuel with his mother and I were together when an animal appeared having a stripe down its back. It was much like a cat. Sam wanted to catch it. I cautioned him against trying to catch it. He insisted and persisted while I continued to remonstrate with him. He went for the animal, caught it, then came back sheepishly and wanted to embrace me, which I forbid until he had changed his clothing. It seemed I was trying to teach him a lesson in obedience. Samuel is a most lovable son and glories in doing things for his parents. He has the most determined will to do the thing he wants to do, and at the moment he wants to do it. He will be a mighty warrior in the service of the Lord. Nothing will daunt him. He will stop for nothing short of success. He finally gave his life for his country, dying in a plane wreck in Arabia during World War II.

November 10, 1929, I attended testimonial tendered my daughter Bertha who has been called to a mission to the North Western States.

Wishing my sons Milton and Guy to take missions, and being out of harmony with the Church, I went to the Lord direct and asked him to see that they were called. I felt they were worthy of such a call. Within a month or six weeks both of them received a call through their respective bishops I rejoiced in so clear an answer to my prayer. Milton was called to England and Guy to the Southern States.

June 1931, being in the State of Washington on business, I met daughter Bertha in her mission field there. We had a most glorious visit. I accompanied her and the Elders on two evenings to hold street meetings, where I spoke to the scattered and ever-changing congregation.

April 1897 I extract the following from a letter received from Elders Rodney Ashby and George E. Hill, who are now laboring among my friends in Benton County, Mississippi; where E. F. Stevenson and later William Pardoe and myself first labored. "It becomes our pleasurable duty to inform you of the situation of affairs here in this vicinity, all of which we take it, will make your heart rejoice; and, that your joy may be full, we desire your presence as hereinafter set forth.

"Everywhere we go and where you have gone before there is nothing but kind words and good feelings expressed in your and our behalf. Your labors in this section of the country have and are bearing good and abundant fruits, and the testimony left and example set by you are still here among the people. They will always remember you. Your works and labors are living after you and are doing and will continue to do much good. The foregoing is true to such an extent that there are now some seven or eight ready and intend on being baptized next Sunday afternoon, and we are given to understand that five or six more will be ready by the time Sunday comes. We believe these results have been brought about more by your labors than anyone else, and therefore it is fitting and proper, and all the people here desire it with all their hearts, and we would be overjoyed to have you come down and be present with us on that occasion. Come if you possibly can." In a P.S., Elder Hill adds: "Wherever I go and tell the people that you and I are chums and acquaintances, I receive the best of treatment. I can indeed bear testimony to the good works you have accomplished here and that they are bearing fruit."

My Journal (No. 3, p. 188, et seq) records: I reached Michigan City May 2nd (Sunday) and was met by Elder Ashby, with a splendid riding pony. We rode to the Fleet farm first. Found Mother and Harriet Fleet well and firm in the Gospel. All overjoyed to see me. Leaving Fleets we wended our way through the woods and over plowed fields to Brother Edward's, where meeting was appointed for 10 o'clock, a.m., and where we baptized at 12 noon.

Approaching the Edward's house it was filled with music of the songs of Zion. At sight of me the music stopped and the congregation all came out to meet their "long lost boy." What a happy moment! My heart felt ready to burst. A year ago I had left these good people reading the scriptures and praying for Gospel light; now I find many of them prepared for baptism and all so pleased to see me, that tears of joy ran down their faces. God had magnified me in their sight. Elders Ashby and Jorgensen and others who had labored among this people had done a most excellent work. While much of the seed was sewn by Elders Stevens, Pardoe and myself, these other Elders had faithfully cared for the crop until a bounteous harvest is now ready. After meeting, we repaired to a beautiful spot on the mill creek and the ordinance of baptism was administered to seven converts; witnessed by some 100 people, mostly friends. These Saints are all intelligent, deep thinking, clean and exemplary Saints.

The preparation for the birth of Jesus Christ is an example; and we, in this dispensation, must achieve that condition of purity if we would have the Lord send his choicest spirits through us. The reason the full revelation was not given by Joseph in Section 132 is that to give it to a people not prepared to live it, would mean condemnation to many. The Lord will only give the light as the people are prepared to receive it, and when the Saints are sufficiently purified and purged and can control their appetites the fulness pertaining to this great principle of life will be given. Birth control is a divine principle, but God must be the controller. Self-control on the part of individuals is the great requirement. Until self-control has been accomplished the Saints cannot expect to advance and have many of the mysteries of the Kingdom revealed unto them. When self-control is attained the Saints will be in a position to subdue the earth and populate it with Prophets and Prophetesses, and none other characters will be born to them.

September 16, 1936, I dreamed I was telling the Saints that Joseph Smith was the "Mighty and Strong" one, and that he had already come. He is among us now preparing and getting things ready for the necessary changes. I awoke with the conviction in my soul.

November 1936, my friend Heber Kimball Cleveland fitted me out with a new suit of clothes from the Dundee stock, gratis, and later a similar gift came from Brother Hammon and Ingram of St. Anthony, Idaho. Wonderful friends! How can I be grateful enough for such blessings? Since I put my hand to the plow and have devoted myself exclusively to the work of the Lord, he has bounteously blessed me. All my proper wants have been taken care of in season. "Father, please bless these my brethren and sisters who are so kind and considerate of me; see that they do not want for the necessities of life, food and clothing; nourish them with the bread of life. I thank Thee for all and renew the dedication of my life and my all unto thee. Please purge me in preparation of my work and help me to serve Thee all the days of my life. Bless my stewardship--my wives and children, and help my son Samuel to accomplish his mission in England. Give him a testimony of the Gospel that will remain with him forever. Thy will in all things, and not mine, be done. I thus petition Thee in the name of my Lord, Jesus Christ. Amen."

November 1936, Louis A. Kelsch, Daniel R. Bateman and myself visited with the Saints in Los Angeles. We took Brother Bateman there to register his testimony regarding the 1886 meeting and revelation to President John Taylor, of which he was a personal witness. His testimony left conviction with the Saints. This was Brother Bateman's first visit to the ocean He enjoyed it immensely.

July 7, 1940, at a general meeting on the lawn of Louis A. Kelsch in Mill Creek Ward, I testified before 143 adults to having received the word of the Lord on the marriage question from President John Taylor, Wilford Woodruff, Lorenzo Snow, George Q. Cannon, and Joseph F. Smith, and from other reliable sources. That I was instructed to enter the order of plural marriage by a messenger his eyes for a moment, then replied "Never attempt to teach the alphabet or the multiplication table without the Spirit of the living God; that's all." Brother Maesar went forth and did his work admirably.

September 20, 1901, Frank Y. Taylor, my Stake President, called in the evening and in the course of his conversation said to my wife, "I don't know a man in the Church I think more of than Brother Musser." He prophecied that I would be a leader in Israel--I would be a big man in the Church.

November 11, 1901, I was selected as a President of the 105th Quorum of Seventy.

February 2, 1902, President Joseph F. Smith blessed and set me apart for a mission to Wasatch Stake, to assist in the Clerical work there.

February 20, 1902, was tendered a farewell by the Saints of Granite Stake, in the Farmer's Ward meeting house, with the usual eulogies.

Fall of 1902, was made Stake Superintendent of Y.M.M.I.A. and on February 16, 1903 was made 1st Counselor to Bishop Robert Duke, in Heber 1st Ward, and ordained an High Priest by Patriarch John M. Murdock.

March 5, 1905, was made President of 2nd Quorum of Deacons in Heber 1st Ward, with a view of getting the lesser Priesthood in better shape. My first move was to form an anti-whispering league with my deacons. "Don't talk--WORK."

September 20, 1905, I was made an High Councillor in Wasatch and Duchesne Stakes.

May 17, 1906, the following expression of satisfaction came from the Presiding Bishopric of the Church, through my Stake Presidency. "We take the opportunity of expressing to Brother J. W. Musser, through you, our sincere thanks and appreciation for the splendid services he has rendered to us and to the Wasatch Stake, and he retires from his labors as Stake Tithing Clerk with our best wishes for his future welfare and happiness."

June 6, 1906, I was sustained as Presiding Elder over the Duchesne Branch of Wasatch Stake, with R. S. Collett and S. D. Smith my counselors. On September 2, I was released as Branch President and sustained as an High Councillor in the Uintah Stake.

February 27, 1907, I was released from my Reservation mission, to Wasatch, Duchesne and Uintah Stakes, and returned to Salt Lake, where I was immediately sustained as alternate member of the High Council in Granite Stake. President Joseph F. Smith, laying his hands on me said, "God bless you Brother Joseph I am glad you are here and that you are in the harness I hope they will always keep you working."

prepare myself to meet physical death when my mission in mortality is completed Help me to repent of my sins and to go to Thee with a broken heart and a contrite spirit I love Thee, O Lord, and I want to keep your commandments, and I want my family to do likewise. May the new year find some progress in me."

On my 70th anniversary (March 8, 1942) I recorded the following: "What have I accomplished in the past 70 years? I fear but little compared with that which might have been the case. The Lord has blessed me with 21 children and 44 grandchildren, all living except Ruth, my lovely daughter. These children are, so far as I know, good citizens, morally healthy and well I have the Gospel and understand it to some extent I have the assurance of an eternal exaltation if I continue as at present Many good friends are attached to me, as well as many enemies I have been given a high and holy appointment in the Priesthood of Elijah, and have been able to bring blessings to a number of the Saints In looking back I can plainly see where my talents could have been improved and added to, but that is now past. Let us hope that the next ten years will assist in redeeming the past 70 years. Let the Lord's will be done. I am just what I am and cannot now undo the past; but I can build for the future. Dear Father, please help me to make good; I do so much desire to; I have so much to hope for, but feel my time here is limited. Father, Thy will and not mine be done. I am truly grateful."

May 30, 1942, Brother Sturm and wives Emma and Margaret were in last evening to consult me over matters Emma related that some time ago in a testimony meeting held by the group, several bore their testimony that they knew the Priesthood Council was God's Priesthood and mouthpiece on the earth. Hearing these statements she became very desirous of having a like testimony, and she silently prayed for one. Later in the evening, while I was bearing my testimony, she saw me transformed into the features of John Taylor. Surprised, and thinking it was perhaps an illusion, she turned her head and rubbed her eyes, then turning again to me the same scene was enacted each time. When I resumed my seat, she looked again and my features were changed back to myself. This, she took as a testimony that the Priesthood Council is properly authorized. I explained that since we were trying to carry on the work that President Taylor arranged for, it was but natural that his image should be shown to those of the Saints who were seeking a testimony.

Saturday 25, ______? 1937, "Last night I dreamed of being in a Priesthood meeting where President Heber J. Grant was in charge. It was in the Tabernacle It was very warm and sultry, and he suggested we take off our coats. We proceeded to do so. As he took his off I saw that he was bare to the waist--to the rim of his trousers--he had no garments on He immediately disappeared and that seemed to be the end of the meeting. Walking home, immediately after (still in my dream) with my brother Barr and his wife Leah, I mentioned the matter in wonderment.

"I greatly fear that President Grant's repudiation of the sacred principles and ordinances have placed him without the gates

July 1931, my dear friend, Lorin C. Woolley, told me that aside from the polygamous family of Samuel Woolley of Grantsville (in early days) he considered my family the best regulated family in the Church. Said he, "The spirit of the Lord is with you." This assurance was very encouraging, through I feel the weakest among the Saints.

July 17, 1933, action was taken against Lucy Kmitzsch, at instance of Dr. James E. Talmage, in the 11th Ward, because of her attitude on the subject of plural marriage. She took it nobly.

September 26, 1933, I put the MS in the hands of the printer, Sugar House, Press, for the New and Everlasting Covenant of Marriage. 1000 copies, price $1.80. The title was revealed to me by the Spirit of the Lord in direct answer to prayer. This is the first of my publications, and I have been given to understand that it has the endorsement of the Priesthood on the other side. It is now out of print, but is yet in strong demand.

September 19, 1934, Elder Lorin C. Woolley passed on, after performing a wonderful labor here. Three and a half days after Lorin's death, Anthony W. Ivins died with heart failure. Lorin was pledged to the mission of keeping the Celestial Marriage Law alive, while Brother Ivins was arrayed against the brethren fostering that law. It is reported that he was ready to turn the dogs of the law loose on some eighty alleged criminals in plural marriage, when he toppled over. Well, let us wait and see how the Lord feels in the situation.

April 1935, by invitation of some brethren at Short Creek, Arizona, I accompanied John Y. Barlow, I. W. Barlow and Richard S. Jessop, to look over their lands with a view to taking them into a trust organization and controlling the same in the interest of the work of the Lord. We met with the Priesthood there; held several meetings, and decided to go ahead with the proposition. We are now (January 1947) operating under the United Effort Plan, and are succeeding very well. We feel this is the beginning of an effort that will merge into the United Order.

In June, 1935, I promised the Saints if they will start now and live their religion as the Priesthood Council is teaching it, they will never again have to go to the Hospital through sickness, as God will heal them and He will fight their battles.

May 1936, the Lord showed me, through the Spirit, further light pertaining to Celestial Marriage, that when the Saints live in the fulness of that law, there will be no sexual intercourse or sexual indulgences, except for the purpose of bringing children into mortality. Men will respect the wishes of their wives and never approach them except when invited, and women will never invite their husbands except to have children; and during pregnancy there will be no sexual relations. That there are great and mighty spirits waiting to come forth when the channel is sufficiently pure to welcome them is sure, but they cannot be born under conditions of lust.

the homes of the other brethren; still standing. Saw the spot where Joseph's store stood and where he gave some sacred endowments. The town, once the most populous city in Illinois, impressed us as being a "Ghost" town, yet a most beautiful location. We ferried across the Mississippi River on the steamer, visiting Montrose, where the Saints landed as they crossed when driven out. We recrossed at Burlington on the toll bridge, reaching Chicago at 8 p.m. visited "Wheat Pit" with Elder Sturm, and saw the gamblers speculating on human life--the "staff of life" Visited the Marshal-Field museum and planitorium. We went on to Gary, Illinois for the night. Next we made Cleveland and visited the Temple at Kirtland. A Reorganite was our guide, treating us with due respect, but he seemed to know nothing of Temple work We went on to Buffalo, New York, and Niagra, visiting the falls for the first time in my life. Spent the night at Niagra

November 2, we arrived at Toronto, Canada, visiting with the family of James Ayres, with whom we held meetings on Saturday and Sunday. We were loathe to leave them. They are making a wonderful struggle for light.

On the 4th we left Toronto, visiting Palmyra, Manchester and the Hill Cumorrah where the plates were secured by the Prophet Joseph Smith; also the sacred grove, where Joseph's first prayer was uttered. We held a prayer circle as a Priesthood Council, and were richly rewarded for the effort.

On the 5th we visited Albany, the Capital of New York, then on to Boston, Mass., the two towns which Wilford Woodruff predicted would be destroyed in consequence of rejection of light by the people, the former by fire and the latter by a tidal wave; New York to be destroyed by an earthquake. Spent evening on the streets of Boston listening to the election returns, etc. All seemed confusion. Babylon in all her intricate workings is established here. Next day visited leading points of interest; the grounds of Harvard and Cambridge, and the "Boston Tech." "Boston Commons," crossing the St. Charles River, etc. We arrived at the home of Otto H. Olschowaki, 44 Pulaski Street, Brooklyn, on the 4th, where we were graciously received and made very comfortable. We met with some of the Saints, along with others having been disfellowshipped for believing and teaching the fulness of the Gospel. We had been instructing them through the mail.

Spent Friday sightseeing, visiting the Acquarium and the Empire State building, 102 stories high, four stories under the ground, holding a meeting with the Saints at night. Saturday visited the Statue of Liberty, going up 10 stories in an elevator and walking 12 stories in the body of the statue, to the crown of its head, where through the windows we could view out in all directions. Held meeting with the Saints at night

Sunday 10th, we were busy all day holding meetings, giving blessings and having conversations with the Saints. Gave the from President Smith; that the principle must go ahead and that no power on earth can stop it

I excerpt the following from a letter, dated Los Angeles, California, March 8, 1941, from my son, Guy: "My calendar tells me that today you have passed another mile-stone in life. I desire to let you know that I am thinking of you, and wishing you every good blessing and joy. We love you deeply. I wonder how many men can look back at the years that have passed and view them with such joy and satisfaction as you can. How many have given themselves as unselfishly as you. Only a few men have forgotten their own desires and ambitions in an effort to preserve principles of truth and righteousness. I can proudly point to you as one of those very few men who love God more than man.

"I am grateful that you had the faith and courage to lay a firm foundation; a foundation on which your children can build without fear, their eternal mansions. I am grateful for your kindness in the face of stubborness; for your patience when others were anxious; for your abiding faith when all else had fled; for your forgiving disposition in this world of deceit and sin; for your love which has been as true and ever-abiding as the love of God.

Dear Father o'mine--wise counselor and friend, accept this heartfelt tribute from one who knows your life has been well spent; who can say of you, as it was said of the Master, "He went about doing good." Though I can never repay you for my birth and heritage, it is my firm pledge and determination to keep the faith, and preserve the principles of truth unto my children, and unto all people, that the work you have done shall not have been done in vain; that from your devotion and sacrifice I can take increased faith and courage."

December 31, 1941, I recorded, "The World is at war!" Tomorrow is designated a special prayer day in behalf of the United States. My prayer will be that right shall prevail among all nations, and that just chastisement may come to them, as well as blessings that shall be merited. I shall ask that the "blood of the Prophets" who have been martyred, be speedily avenged on the people and nations responsible for it. Now some thirty odd nations are officially in the conflict on one side or the other. Doubtless all will be there before the scene of bloodshed is over. It is a world cleansing--the wicked fighting the wicked. The Lord's spirit has been withdrawn from the nations, and the thirst for blood is rapidly maturing in the feelings of the wicked.

"Oh, Lord, help me to understand right and wrong, and to walk in the right. Chastize me when needed, humble me and prepare me for thy presence, if worthy, and I pray that I may be worthy; that I may bring my family with me into Thy presence. Please cleanse me with my wives and children. Please cleanse Thy people and direct the honest in heart to the true source of information, that they all may be reclaimed. Bless the poor and needy and the sick and afflicted. Help me to be an agent to take blessings to Thy people, to be sober, wise, industrious, thoughtful and kind. Help me to

Chapter X

WRITINGS AND PUBLICATIONS

Aside from some brief periods of news reporting as special correspondent, I have had very little training in the use of language. My schooling was in the lower grades, never having attended a high school or university, and in the lower grades I studiously shunned grammar and English; hence, what small ability I have shown in my writings has been acquired since my school days, through home study, reading and conversation, and, greatest of all, through the inspiration of the Lord.

My first publication, (long since out of print) was in 1933. I published 1000 copies of "The New and Everlasting Covenant of Marriage" (88 pp). The manuscript for this book I prepared while drilling for oil in Diamond Fork Canyon, for the Diamond Oil Company, of which, at the time, I was Manager. The publication of the book is credited with the loss of my position with the oil company.

When the manuscript was ready for the printer I was at a loss to know what title to give my book. I took the matter up with the Lord, and while lying in my bed, and wide awake, a voice in perfect clearness said, "You will call your book The New and Everlasting Covenant of Marriage." I immediately arose from my bed and wrote down what had been given me. I have since been given the assurance that the book had been endorsed by the Priesthood on the other side. Being out of means with which to publish the book, my wife Lucy, using her credit, provided the entire amount needed.

I, next, in 1934, in collaboration with Elder Joseph Leslie Broadbent, prepared for publication a supplement to the above book, consisting of 155 pages. This book is also out of print. We had 1000 copies struck off with a 2000 newsprint edition extracted from the Supplement, entitled "Priesthood Items."

Previous to these writings I had written President Heber J. Grant a letter seeking a modification of his attitude on the subject of plural marriages, a copy of which, with the President's reply, I attach hereto.

The following is taken from the "Truth" Magazine:

DOCUMENTARY EVIDENCE

To render the Record more complete we are presenting two important documents not heretofore published in the columns of TRUTH.

1st--A letter from Joseph W. Musser to President Heber J. Grant, dated November 26, 1928, protesting Church action against of Celestial glory--at least the highest exaltation. Oh, that he might repent and make amends for his mistakes. Oh, that I may always be able to repent and cling close to the Lord. I tremble at times in fear for the future and pray to God that He will not permit me to deny the faith."

February 27, 1938, I dreamed of being in a large building with many people crowding past each other, going into rooms in opposite directions. I saw Presiding Bishop Sylvester Q. Cannon coming toward me. Reaching me he bent over and whispered in a strong voice: "Take care of yourself Brother Musser," as he passed on I heard him say to the brother with him, "That is Brother Musser." His voice and the spirit I felt, prompted the feeling that he endorsed my work and wanted me to take care of myself in order that I might continue it.

September 28, 1938. Last evening we held conjoint class meeting with the Priesthood and sisters. 62 present. Daniel R. Peay of Provo, told of hearing President Charles W. Penrose say, shortly after Brother Grant became President of the Church, "We have been making a mistake in ordinations; we have been conferring the Priesthood and it ought not to be done. If we confer the Priesthood on a man we give him all the offices and callings in the Church. We should ordain to the office in the Priesthood. There is only one man that holds the Priesthood."

Brother Peay also told of hearing Joshua Jones of Provo tell of hearing Brigham Young say, "The time will come when this people are led onto the very brink of apostacy." Jones made an entry of it in his Journal. The speech was made in the Old Bowery at Provo.

Learned through Lorin C. Woolley, that his father, John W. Woolley, attended the above meeting, and upon arriving home at Centerville he told Lorin and his mother of the incident. He related it thusly: "President Young, being filled with the Holy Ghost, said, 'The time will come when this people will be led onto the very brink of hell by their leaders, then the one mighty and strong will come to set the house of God in order.'"

November 25, 1950, I left Salt Lake City by automobile, in company with John Y. Barlow, Louis A. Kelsch, and Charles F. Zitting, the latter driving, to visit among the Saints in the East. We made Omaha, Nebraska on the 26th. Next day stopped at Florence or "Winter Quarters." Went to Carthage where we stayed for the night. Visited the jail where the Prophet and his brother Hyrum were martyred.

I dreamed of being in the company with President John Taylor, and receiving a sacred kiss from him; with the impression that our work is approved.

Visited Nauvoo, spending a few hours looking at first homes of Joseph Smith, the "Mansion" home and the Nauvoo "Mansion," also

Priesthood Covenant to the brethren and instructing the Saints in their duties; that the Church is the Church of Christ and the only Church recognized on earth as His; that it is the duty of the Saints to live all the commandments, striving to cultivate a love for their neighbors, seeking to promote the welfare of the kingdom of God, etc.

November 11th, it was extremely difficult to leave the Saints. Their tears and embraces clung to us. It was a revival of the old time missionary experiences. The Spirit of the Lord was abundantly with them. They had been converted in Germany, and coming West stopped for some years in New York; now they are anxious to gather to the mountains, which they have since done, some 35 strong.

We left for Washington, visiting Independence Hall at Philadelphia, also visiting Plymouth, the place where the Pilgrims first landed, arriving at Washington in the evening. Contacted my son Milton who is in the law business at Washington, his wife LeVida and Little Marchin, the sweet baby Spent a very enjoyable afternoon and evening with them, visiting the Supreme Court during the hearing of a case; with Milton. Then I left him and visited Sister Jenna Vee Lloyd (Hammon). She escorted the brethren and myself over the city; visited the Treasury Building and saw them making money and postage stamps, also visited the White House, leaving about 5 p.m. We turned our course West through Virginia, stopping at Winchester for the evening.

Some snow in Ohio. We arrived at Independence, Mo., on the 16th; visiting "Spring Hill" enroute, the general location of Adam Ondi Ahman; stopping at Independence for the night. We spent night of the 16th at Denver, arriving home over the Continental divide, on the 18th, after a travel of over 6300 miles; with no serious auto troubles, traveling through 18 states and the District of Columbia.

We praised the Lord for our safe trip and for all that the trip means. It is an epoch in our lives, and I hope will better fit us for our future labors in which we are engaged.

September 20-21, 1940, I dreamed we were in some kind of gathering. I saw John W. Taylor holding great power and directing it in righteousness. I pondered on his persecution here, his lowly life and the mean things yet being said of him by Heber J. Grant and others. President Joseph F. Smith appeared and explained to me that Brother Taylor had only resumed the position he had held in premortal life. That at death those valiant spirits remember their former appointments and resume the leadership they then enjoyed; the great task being to live one's second estate so as to warrant a continuation of such blessings.

I marvelled, and the wonder came into my mind, "Where and what was I in premortality?" and while no direct answer came, I seemed to realize a high and holy calling, and that my present rebuffs by the Church leaders were but a preparation similar to that which branded as "harlots" for daring to do what many of the men of the species and the authors of the destructive law would not have the courage to do.

I feel, President Grant, that you have a wonderful opportunity to show your metal by saying with the three Hebrews of Old:

> "Our God whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou has set up."

The ungodly fury of the mighty Nebuchednezzar availed nothing. God justified the faith of those three boys, and so God will justify the faith of these holy women whom the Church is casting out as undesirable and unclean.

From living witnesses I have it that President John Taylor, while in hiding for the vindication of this principle of Celestial Marriage, and while moved upon by the power of God, said, in substance: That the time would come when the Saints would be handled and ostracized by their brethren "for practicing the principle for which we are now hiding," "but," said the Prophet, "Woe, woe unto those who take part in such persecutions."

I love the Gospel. The Church and its institutions are a part of my very being. I have devoted over forty years in advocating the Gospel of Jesus Christ as I have understood it and as it has been taught us since the inception of the Church. So well am I grounded in the faith that I cannot believe that even you, the leader of the Church, can possess a firmer testimony of the truth than I. Nor can I believe that our marital status is maternally different. You have received wives under divine authority and so have I, and I take it that neither of us have received them in any other way. I am anxious, as you no doubt are, that the Church of Jesus Christ shall go on and increase until it fills the whole earth and our mutual faith and talents are pledged to the Lord to this end.

In my attempted defense of the true womanhood of the Church, however, I trust I may be pardoned if I have appeared too earnest in my advocacy of fair play, and I close with a prayer to the Lord to ever bless you in righteousness.

Sincerely yours,

JOSEPH W. MUSSER

women living the Patriarchal order of marriage; and the President's reply thereto

2nd--An "Open Letter" by the same author, addressed to President Grant, dated April 15, 1935, written in defense of the Saints who are endeavoring to sustain the fundamental principle of "Mormonism" against whom the Church leaders have now begun a crusade to prevent the perpetuation of the Gospel as originally revealed by the Lord.

It is expected that the following issues of TRUTH will contain other interesting documents involving the erroneous attitude of the present leaders of the Church on questions of vital importance. --Editors.

PRESIDENT HEBER J. GRANT
Salt Lake City, Utah

Salt Lake City, Utah
November 26, 1928

Dear Brother:

I feel impelled to write you. My subject is one of compelling interest both to ourselves and to the Church over which you have the honor of presiding. In approaching my subject I do not presume to pose as your guide or instructor, nor am I unmindful of the many great and soul racking responsibilities your high office imposes upon you. As the President of the Church you have always had my prayerful support. While I have not always felt in perfect harmony with some of your public acts and expressions, I have felt that you were the chosen of the Lord in the high office which you occupy, and it has given me pleasure to ask the Lord to bless you and qualify you to accomplish your life's mission, and I have taught my family to do likewise. However, my subject is important and in presenting it, I do so in deep humility and with a sincere and prayerful desire that good may come of it.

The following notices of Excommunication appearing side by side in the Deseret News of November 22, 1928, are self-explanatory:

EXCOMMUNICATION. This is to certify that, by action of the High Council of the Granite Stake of Zion at its regular session held on Monday, November 19, 1928, Charles F. Zitting, heretofore a member of record in the Hawthorne Ward of said Stake, was excommunicated from the Church of Jesus Christ of Latter-day Saints, for conduct violative of the law and order of the Church, specifically with respect to plural marriages

MILTON H. ROSS
Clerk of the High Council,
Granite Stake of Zion

EXCOMMUNICATION. Notice is hereby given that by action of the Bishop's Court of the Cottonwood Ward in the Cottonwood Stake of Zion, at a session held on Wednesday, November 21, 1928, Elvira C. Olson, otherwise known as Mrs. Charles F. Zitting, heretofore a member of record in said Ward and Stake was excommunicated from the Church of

Let us look for a moment at the other picture Leaders among the "regular" sisters of the Church too frequently advising the young (to-be) brides how to regulate their offspring, advising them of the propriety of "birth control" "Don't let your husbands make a maternal slave of you Science has taught us a better way," etc., etc Recently a thirteen page, closely typewritten document was discovered being circulated among the girls of the L.D.S. University. The document, it is understood, was prepared by a leading nurse and purported to be a scientific treatise on how to avoid the consequence of sexual intercourse. In its alluring pages the latest development in scientific "Child Murder" was discussed and advocated without reservation or show of shame. The document was replete with detailed descriptions of the French and other up-to-date methods of aborting nature, and all dished up in a style calculated to make the very strongest appeal to the daughters of the Latter-day Saints, thereby assisting them in becoming "modern."

So that on the one hand, sincere, pure, high-minded, Celestialized women, fully intent upon carrying out the purposes of their creation--even though it cost them their lives to do so--are being ostracized by the Church and cast out as "unclean," and as "abandoned," while to the young coming wives of our sons is being taught the most diabolical, the most damnable, the most destructive sexual doctrines that hell ever invented No, not taught openly and approvingly in the Sunday Schools and M.I.A. Associations, but on account of the attitude of the Saints toward the principle of plural marriage in its fullness and purity, such soul destroying doctrines as above mentioned are allowed to creep into the lives and actions of the young and are a natural result of the rejection of the Gospel of Jesus Christ by His people.

President Grant, how long will such hypocrisy remain among us? How long will we sacrifice real motherhood on the altar of mannon (?) and vice? Don't you know that this unholy hypocrisy cannot endure forever? Can you not put an end to such priestly debauchery? We prate (?) about being law abiding. Can it be said of Daniel of old? Was not law abiding though he chose to obey the God in opposition to the supreme law of the land in his day? Can we say that Jesus Christ was not law abiding when He entered the temple and drove out the money changers and polluters, but who were in legal care thereof?

The writer entered the state of plural marriage after the issuance of the Manifesto; and he did so with the encouragement, advice and counsel of the majority of the members of the Quorum of Apostles, and with the blessings of a President of the Church. These facts cannot be gainsaid The fact that he had been "handled" and "ostracized" for having done his duty as he was taught it, makes no difference to the case in hand Indeed he was told at the time by one having authority that this very thing might occur, but that it was his duty to live the law He is willing to endure it; but common gallantry and reasonable consistency render it an almost impossible task to keep quiet when the women, whose voices were never heard in the framing of the iniquitous Manifesto, are attacked and

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Heber J. Grant, President
Salt Lake City, Utah
November 27, 1928

MR. JOSEPH W. MUSSER
Salt Lake City, Utah

Dear Sir:

Answering your letter of November 26th.

You say that you do not presume to pose as my guide or instructor, yet you do practically instruct me to sustain and uphold people that are committing adultery, and you also presume to refer to them as "the best blood and brains the Church possesses."

These people to whom you refer have no standing in the Church and never will have as long as they live, in time or in eternity, unless they repent of their misdeeds.

Your quotations with reference to the Savior, Hannah and others, are on a par with your position of sustaining those who, if they received their just dues, would not only be excommunicated from the Church, but they would be prosecuted under the law of their immoral practices. I shall rejoice when the government officials put a few of these "best bloods," as you call them, in the county jail or the state penitentiary. Such action might put a stop to the teachings of people who are today destroying the virtue of good women who are silly enough to listen to them.

Among other things you say, "How long will such hypocrisy continue?" Let me answer by saying: How long will men go on pretending to be members of the Church, who have been excommunicated for their immoral practices and talk of living celestial laws?

Yours truly,

HEBER J. GRANT

Our next publication was in April, 1935; a 5000 copy issue of the Ballard-Jenson correspondence--correspondence of Eslie D. Jenson of Millville, Utah, with Elder Melvin J. Ballard of the Quorum of Twelve, with our comments. In this word we championed the marriage doctrine taught by Joseph Smith against philosophy advanced by Elder Ballard. This work found ready acceptance, and is likewise now out of print.

In April 1935 and at subsequent dates, I published 2200 copies of an "Open Letter" to President Heber J. Grant, protesting the action of the President in calling from the tabernacle pulpit, men and women who were living in the law of plural marriage, liars and adulterers. This had been a common practice of the President until my letter was published, since which time, however, I have not heard of the unsavory illusion from him or his associates. A copy of this letter I append thereto.

AN OPEN LETTER TO HEBER J. GRANT, APRIL 15, 1935.

At the general priesthood meeting held April 6, 1935, you gave expression in substance, to the following:

"I have in my hands a letter which came to me. I am constantly receiving such letters. Many of these letters come from people who, if they had their just dues, would be in the penitentiary. They are raising families illegitimately and they know as well as they live that it was not to praise posterity that they do this, but to satisfy their own passions. This is the reason behind it all."

While you mention no names by way of identifying those to whom you referred as employed in rearing "illegitimate families," for the sole gratification of "passion," neither do you exempt any from the grave charge who are living with plural families since the Woodruff Manifesto of 1890. Previously you said: "None could point to any one who had entered this principle (plural marriage) since its official prohibition, who were a pride to any community, and that the same could be said of their children."

At the October Conference of 1918 you gave an unequivocal endorsement to charges preferred against this class of people by the late Charles W. Penrose to the effect that men entering into such "pretended" marriages were "seeking to indulge their own lusts," becoming "rebels against the Church and against the country and state to which they belonged;" you embellished your remarks, as is your habit, by adding the unkind epithets of "traitors" and "liars," to your wicked diatribes.

At the April Conference of 1931, you renewed this unholy attack on those striving to live the fulness of the Gospel, pledging the resources of yourself and of the Church in aiding the civil authorities to prosecute these men and women, among other things saying: "We have seen, however, and are entirely willing and anxious, too, that such offenders against the law of the State should be dealt with and punished as the law provides."

In the "Official Statement" of the Church, of June 17, 1933, you characterized those whom you now charge with "raising illegitimate families" from motives of "passions," as "living in adultery."

Hence it is perfectly clear that your references at the recent priesthood meeting was meant to include all those adopting the plural relationship since the Manifesto of 1890.

It is to be regretted that you still deem it necessary to camouflage the truth and employ subterfuge in your attempt to convince the world that you want to play in harmony with its institutions and that you wish the Church to do likewise.

But just what do you mean by this term "illegitimate families?" The dictionary gives the definition of the word illegitimate as "contrary to law; hence born out of wedlock; bastardy." Do you not understand that what may be termed "illegitimate" in the eyes of the world, may be entirely legitimate in the eyes of heaven? You must do, for you have preached this very thing. But if you are not adopting the legal aspect, then you yourself have been engaged in raising "illegitimate families." First, you married "illegitimately" since when you took your first group or plural wives, there was a national law prohibiting the act; then, second, this anti-polygamy law was later adopted as the rule of the Church under the document known as the Woodruff Manifesto, to which document was added the prohibition of cohabiting with wives taken even before there was a law against marrying them. In this situation, therefore, you, according to your own frequent statements, are engaged in raising "illegitimate families." Were clearer proof of this fact desired one need only refer to your arrest on the charge of polygamous living in the year 1899, nine years after the Manifesto, to which charge you pled guilty and paid a fine. Your statement then, adopting your own viewpoint, brands your children with "bastardy" and places the "scarlet" letter on the brow of your wives--both those taken before and after the Manifesto.

Now, President Grant, you are at liberty to brand your own progeny as "illegitimate," but I insist that you do not attach that reproach upon my father's offspring, nor on mine. If your wives and children are willing to tolerate such a stigma that is their affair, but you must not invade my household with like vicious charges.

You say that modern polygamists are actuated in the marital relation wholly by passion. Here again the definition of the term "Passion" as you doubtless meant it be used, is given as being "amorous". "A strong impulse tending to physical indulgence; inordinate appetite; sensual indulgence." It has been a common practice with you, while under the protection of the pulpit, to characterize a certain group of Saints who are out of favor with you as "adulterers," "corrupt," "licentious," "apostates," etc. These harsh inelegant and ungentlemanly adjectives appear to be your stock in trade; and yet others of Saints guilty of similar acts, you cover with your cloak of protection and maintain them in high ecclesiastical positions.

But upon just what grounds do you hurl these charges at those of the Saints who are living the Gospel as they have been taught both by yourself and others of the leaders in times past, and as the book of the law of the Lord directs? Just what evidence have you to support your statement of corrupt motives? Is it a case that "out of the abundance of the heart the mouth speaketh?" Are your wicked charges a reflex of your own life? Let us frankly ask, was it "passion" that prompted you to marry the Stringham, the Winters, and the Wells girls, and others who have borne you "only daughters?" Was it such "Passion" that prompted you to remark before E. A. McDaniel, A. Young and J. H. Moyle in September, 1899: "I am a lawbreaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I propose to marry until I get wives who will bring me sons." Was it incestious "passion" that caused you to commit an infraction of the anti-polygamous law to which you pled guilty in the District Court, September 8, 1899? To refresh your memory on this point, I quote from the records:

"F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. 'Let the plea be entered,' said Judge Norrell, 'and the defendant may be brought in for sentence on Monday.' 'We desire to waive time, and my client is ready for sentence now if the court please,' Mr. Richards suggested. 'Very well,' said Judge Norrell, and addressing the Apostle the court ordered him to stand up."

"The tall, gaunt form of the Apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half hundred spectators, as Judge Norrell said: 'The sentence of the court is that you pay a fine of $100, and in default of payment that you be imprisoned in the county jail for one hundred days, that is one day for each dollar of the fine."

"Grant quickly left the courtroom, walked to the clerk's office, wrote his check on the State Bank of Utah for $100, and handed it over to Deputy Clerk Little, in liquidation of the fine.

"The charge to which the Apostle pleaded guilty, as stated in the information, was that he committed the crime of unlawful cohabitation on January 1, 1890 and on divers other days, and continually between January 1, 1899, and July 15, 1899, by unlawfully cohabiting with more than one woman. (See records of the Third District Court, also Salt Lake Tribune, September 9, 1899).

Was it "passion" that prompted you to acknowledge living in violation of the laws of the land and of the Church in your University of Utah speech in 1903, resulting in your taking an enforced horseback ride across the mountains, to catch a train headed toward Europe, out of the jurisdiction of the Utah Officials who held a warrant for your arrest? In short, have you taken your wives and lived with them, as you now charge others with having done? "Not to raise posterity, but to satisfy your own passions?", and have your children been thus conceived? Surely the middle aged lady in California whom you have repeatedly introduced as "Mrs. Grant, and these are her daughters," and which lady was taken as a plural wife long after the Manifesto of 1890, was not she induced to enter that system with you as a direct result of "passion" or lust?

The writer recalls attending the funeral of one of your children born of a plural wife, and the sanctity of the solemn occasion so impressed him that the thought of "bastardism" in connection with its entrance into life would have libeled his intelligence. Perhaps you do not realize the fact that your oft repeated blanket charge against men and women who are abiding God's law must be taken by rational thinkers as an evidence of an irregularity in your own manner of living.

One of the most serious charges that can be made against a man or woman is that of sexual impurity It is through this form of sin, more than any other, that mankind becomes fallen and degraded and that empires crumble to ruin The cities of Sodom and Gomorrah were destroyed because of this polluting sin becoming a dominant factor in the lives of their inhabitants; and so Rome fell, and from like causes the civilized world today is trembling on the edge of the great precipice. But as monstrous as is the sin of sexual impurity implied in your frequent charges of "passion," "illegitimacy" and "adultery," far greater is the sin of bearing false witness against one's neighbor by wrongfully charging him with sexual incontinence. And when a man, sailing under the colors of heaven, presuming to speak to his congregation as God's prophet seer and revelator, as you did, deliberately and with ugly malice, assails the social acts and motives of a group of Saints whom he knows little or nothing about, the results may be disastrous. Your very position clothes your words with a sanctity and credulity or should do--that others, less prominent, do not possess and, by reason of that fact, your statements are taken far more seriously than those of the "rank and file." For you, then, with such tremendous official prestige, to so prostitute your high calling as to charge faithful men and women with being guided wholly by "lust" and "passion," the sin you thus commit is well nigh unforgivable--the blunder is inexcusable and vicious beyond the power of words to express. To steal one's purse may be a matter of small moment; its value may be easily returned; but to deliberately become an assassin of one's good name is so contemptible that God will be slow to forgive it. You of all men, according to your priestly profession, should be slow to anger and be careful with your words.

The writer admits that much that prompts the lives of many of the present generation is unhallowed lust. This is true of people--both married and unmarried; both monogamous and polygamous--whether Mormon or non-Mormon. We are living in the day spoken of by Paul, when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affection, truce breakers, false accusers, inconsistent, fierce, despisers of those that are good, traitors, heady, highminded, etc." and the world is fast ripening in iniquity and preparing for wholesale destruction; but to charge the class of men and women whom you are aiding in the persecution of, with impure and lustful motives, does violence to your supposed intelligence, besides doing them a wicked injustice. In your claim that men are raising "illegitimate families" from motives of "lust," you are inconsistent. To charge in this enlightened age, when "birth control" methods are so widely taught, when the financial burdens of raising large families are so acute, when men's standing in the Church and society are jeopardized and their civil liberties threatened--to accuse them--I say, of raising large "illegitimate families" merely for the gratification of "passion," in the face of these facts, shows the shallowness of your reasoning and the animus (?) prompting of your words. It is just not being done that way, President Grant, and you of all men should know it. The class of people whom you are charging with raising "illegitimate families," being "guided wholly by passion" are, as a general rule, the kind of Saints who have dedicated their all to the cause of righteousness; neither withholding kindred property or lives--all belonging to the Lord. Penitentiary walls do not frighten them, nor are they intimidated by the unhallowed threats of ecclesiastical disfranchisement. Their posterity is being reared in accordance with the principles of truth and rightesouness, and the day will come when their royal seed will excel in all the earth and receive the homage of the world. It is this seed that is being prepared by the Lord to redeem Zion and to officer the kingdom of God, when the nations of the earth go into dissolution. In fact, as if to show your own inconsistency you are now using many of these "illegitimate children," as you call them, and whom you charge as having been conceived in sin, in your foreign mission work as well as in your work in the Stakes and Wards, and this class of offspring is rendering unequalled service. If it is wrong in the sight of God to rear the families you alude to, why do you, posing as God's mouthpiece on earth, use such in His work? Does time and tithing purge the manner of their birth and purify their lives?

In your world speech of March 31, you stressed the Eleventh Article of Faith: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they may."

You claim this divine right for yourself and yet, with the inconsistency born of your nature, you deny others a like privilege except they worship as you direct them to do; for you must know the principle of Celestial Marriage is just as vital to many of the Saints whom you advocate the persecution of today, as it was to your father and others when that article of faith was framed. The principle involved has not changed.

Under date of April 6, 1885, the Deseret News quoted you as saying in your then manly defense of plural marriage: "No matter what restrictions we are placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, place ourselves in the same position as that of the three Hebrews who were cast into the fiery furnace. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is their honest convictions by yielding their judgment to that of a majority, no matter how large."

Then according to your views, the minority was right and should be sustained at all hazards; but now you maintain the majority is right, and the minority must either conform to your views in their religious worship, or else go to prison! And you are teaming up with the majority--the class of people that drove your father and mother out of Nauvoo across the tractless plains at the point of bayonets, because they refused to harmonize their lives with the world idea. Shame on such hypocrisy!

In the "Official Statement" of June 17, 1933, you state: "He (speaking of yourself) is not performing such marriages (plural marriages) himself; he has not on his part violated nor is he violating the pledge he made to the Church, to the world, and to our government at the time of the Manifesto."

The pledge you made to the Government, over your signature, in signing the petition to the President of the United States of amnesty, in the year 1891, was that you would observe the laws of the land. And yet you have continued to live in the polygamous relation in violation of the laws of the land and of the Church; was convicted of such a charge and was forced to leave the country to avoid a second arrest. What kind of consistency is that?

We are informed from creditable sources that the late law--House Bill No. 224, which turns your past misdemeanors for unlawfully cohabiting with women, into felonies--before being introduced in the State Legislature, was submitted to and approved not only by certain High Council of the Church, but by yourself also, and that prosecutions under the new law are being urged by you. This conforms with your unrighteous proclamation of some time since, that you would "rejoice when the government officials put a few of these polygamists in the County jail or the State Penitentiary," and with the covenant you caused your congregation to enter into, to spy on their brethren and assist in furnishing evidence to place them behind bars, and make their wives and children outcasts.

We have read somewhere in the scripture of men who dug a pit for their fellow men to fall into, but they themselves fell therein to their own destruction. In the days of Kirtland when Brigham Young and others were forced to flee for their lives, it was the apostates Boynton, Johnson, and Coe who led the mobs. In Missouri the Whitmers, McLellins and Avords incited mob laws against their brethren; and in Nauvoo the Fosters, Laws, and Higbees were the accusers of the Prophets. In this day who are the ring leaders in threatening persecution and extermination of those who are living the sacred laws of marriage? We shall leave you to answer. And let me here say that the famous Boggs exterminating order against the Saints in Missouri was no more vicious nor wicked than the efforts now being employed against the group of unoffending people you are engaged in persecuting, nor was the old mobocratic spirit more insanely brutal--though slightly changed in form--than that being exhibited by you and some of your associates today.

"Some of you will be handled and ostracized," said the venerable Prophet John Taylor, at the time of receiving the 1886 revelation (which Elder Ballard says is now in existence in the President's own handwriting), "and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle (plural marriage) and some of you may have to surrender your lives because of the same, but woe, woe unto those who shall bring these troubles upon you!"

"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my names sake, said, let the Lord be glorified, but He shall appear to your joy, and they shall be ashamed. (Isaiah 66:5)"

Those fostering the new law which makes a felon of you, (for it is felony today to live polygamously; it has always been, and always will be) defend the same on the theory that large families living in the polygamous relation are on government relief, and something must be done to stop propagating! What? Is it a crime to propagate healthy and beautiful children as the fruits of holy wedlock? It was considered a crime in Joseph's day, and he was killed for advocating it. (And yet, during the late war, Utah proudly proclaimed to the world that some twenty-five of the children and grandchildren of this great man offered their lives in defense of the government). And so it is a crime now, in the minds of modern bigots and charlatans, to rear large families, though the day will come when both Church and State will seek the help of these as you call them, "illegitimate" children, to defend the principles of liberty and truth. Shame on anyone who will so prostitute his honor and sense of reasoning, as to proclaim against a good people because of the largeness of their families, and of their poverty! Joseph was known to be in such dire distress at times that his table was empty of food, and he was dependent on the contribution of others for the same--he was on "relief," and yet he lived the laws of God and was a mighty Prophet! Are there none others except polygamists on relief in Utah? Surely the twenty thousand odd families claimed to be on relief rolls in this State are not all polygamist families; and even if they were, would you have plural wives stop raising children because of "relief conditions?" Had your cringing minions a spark of the Spirit of the Lord within them, instead of framing laws to halt the propagation of Mormon children, they would advocate laws that would encourage them that would sustain motherhood and contribute liberally to the growth, development and education of their children whom you now seek to label as "illegitimate."

My deep respect, President Grant, for the position you hold in the Church of Jesus Christ, alone forbears my expressing the contempt in which you are very generally held by the thinking and forward looking men and women of today. The fact that some in your audiences snicker and grin at your crude pulpit jokes, in no sense argues that they endorse your boastful fulminations or accept you as a Prophet of God--no more than the fact that many Saints who refuse to vote to sustain you, but, in order to avoid ungentlemanly castigations from your mouth, refrain from the casting of a contrary vote, signifies their loyalty to your leadership.

Now, go on slurring the divine system of marriage that brought you and myself, with our expective families, into existence. Find pleasure, if you will, in branding your own wives and offspring as "illegitimate;" proclaim to the world the greatness of your leadership; turn loose the dogs of persecution upon unoffending groups of God-fearing Latter-day Saints who are guilty of no other act than you yourself have acknowledged committing, and boastfully, too! And accomplish your unhallowed determination to harmonize yourself and the Church with Babylon and her ways, and let the God of Israel deal with you as seemeth him good.

Respectfully,

J. W. MUSSER

In 1936 I prepared for TRUTH an "Open Letter" addressed to President Franklin D. Roosevelt, his Cabinet and the Congress of the United States, having 500 extra copies struck off for general distribution. A copy of this letter is included in my chapter on Politics.

In 1937 we published in TRUTH, serially, a thesis prepared by President B. H. Roberts on the subject of marriage, and had 600 reprints struck off in pamphlet form. To this I added explanatory notes.

During 1938 I prepared for publication in TRUTH a series of articles on the Adam-God subject, based upon the teachings of Joseph Smith, Brigham Young, John Taylor and their associates in the Priesthood. I had 1000 extra reprints run off in pamphlet form, for general distribution; this edition being entirely exhausted. While in the penitentiary in 1945 for "unlawful cohabitation" I prepared another edition, with amplification and revision. To this I added an index and published 2000 copies (79 pages) for the public. This work, along with many articles in TRUTH is being used extensively, but rather secretly, in the Priesthood Quorums of the Church and parent classes in the Sabbath Schools.

In 1943 I re-published the "Coming Crisis and How to Meet It" extracted from the Millennial Star, and which I had previously published in TRUTH. This was a 5000 copy edition and is being circulated largely without cost to the public.

August, 1939, I prepared and published an "Open Letter" to President J. Reuben Clark, a member of the First Presidency, of which the following is a copy:

During the administration of the present leaders of the Church there seems to have been a seasonal recrudescence of attempts at either civil or ecclesiastical prosecution of those members of the Church adhering to the principle of Celestial Marriage.

It is tacitly understood that Francis M. Lyman, then President of the Quorum of Twelve, was the first general Church official to undertake the complete subjugation of the principle through application of ecclesiastical pressure and threats of criminal prosecutions in the civil courts. It is within the knowledge of the writer that President Lyman, then in his sixties, was strong and hearty. In his zeal to destroy the practice he was particularly severe on his former colleague in the Quorum, John W. Taylor.

The night before the latter's death (October 10, 1916), and in the presence of a few of his brethren, Apostle Taylor rising from his pillow, said in substance: "Brethren, I am called home and will soon leave you. When I get there I am going to demand that Francis M. Lyman be brought before my God and Redeemer, and I am going to be vindictive." One witness to this statement--Daniel R. Bateman--is still alive. At that time President Lyman (76 years of age) appeared to be in the pink of health, and boasted that he would live to be a hundred. But sudden death overtook him (November 18, 1916) and before his having made any material headway toward stopping the system.

vindicated?

President Lyman's task was said to be transferred to Dr. James E. Talmage, also of the Quorum of Twelve. His program evolved an elaborate system of sleuthing both by members of the Church as such, and by civil officers working under the direction of Dr. Talmage. A few of the brethren were arrested--none convicted--when death suddenly put an end to the Doctor's work. His mantle, we are informed was transferred to the late President Anthony W. Ivins. Having previously been engaged in perpetuating the system, was now undertaking to destroy it.

President Ivins, in his earlier life having served as Sheriff, also occupying other public positions of trust, as might be expected, worked more quietly, with less blare of trumpets and withall a subtle thoroughness that seemed bound to produce results. Previously, however, he had published a statement that to some meant a foreshadowing of the part it was intended he should play in the drab drama. He said: "I expect the time to come when the civil law will enter into the question (of living in Celestial Marriage), making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed--supplement to New and Everlasting Covenant of Marriage, Musser & Broadbent, 22."

Suiting actions to words--this particular warning--we are informed that President Ivins had evidence prepared for the prosecution of a number of cases of alleged polygamous living, and was about to order action on the part of the civil authorities, when, with an appalling suddenness, he also died, and his efforts seemed to have suffered a like defeat with those of his predecessor, Dr. Talmage.

We are now informed that this "mantle" of clearing the community of polygamous teachings and livings has fallen upon you. Confirming this understanding, President Paul C. Child of the Pioneer Stake, in a meeting held June 5th, 1939, with the Bishoprics of his stake, and replying to a charge that polygamous propaganda is going on in the temples, is quoted as saying in substance:

"If anyone will furnish me the name of any worker in the temple or anywhere else, advocating doctrines of this nature (polygamous living), I will see that they are taken care of; I will turn their names into the First Presidency, and President Clark handles these cases."

We assume the President, himself considered a man of more than average intelligence, spoke from knowledge and that present activities in the field mentioned are being conducted under your supervision. Such a choice should be a happy one. One directing the Church judicial system should, of all qualities, have that of fairness; his should be analytical mind; possessing a broad understanding of the rights of individuals; live on a plane above prejudice, forever keeping his mind open that full justice may be meted out in every case. The Prophet Joseph Smith set the standard for your position. At a council of High Priests and Elders, held at Kirtland, February 12, 1834, he said:

> "And I continue and said, No man is capable of judging a matter, in council, unless his own heart is pure; and that we are frequently so filled with prejudice or have a beam in our own eye, that we are not capable of passing right decisions." (History of Church 2:25)

In late instructions the Prophet said: "That Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of anyone to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the counselors be not prejudiced for or against anyone whose case they may possibly have to act upon. Ibid. 4:154."

"In ancient days," the Prophet explained, "councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit, was obtained; Ibid. 2:25."

We are informed that this procedure, in principle obtained in the Jewish Sanhedrin when conducted under the Spirit of the Lord. "In that council, could not be pronounced in a case of criminal conviction," said Rabbi Wise in the Martyrdom of Jesus, "until the afternoon of the second day. After the first conviction the judges left the hall of hewn stone and gathered in groups of five or six to discuss the case. They then walked home by twos, arm in arm, still seeking for argument in behalf of the accused. After sunset they made calls on one another to discuss the case further, and to pray for divine guidance. The next day was spent in prayer and fasting, nothing being eaten until the case was disposed of."

These precautionary methods employed to arrive at justice, we are sure, have your full endorsement. Added to your very sacred calling in the Priesthood, itself a challenge to wrongdoers, are your very unique experiences on the administration of both ecclesiastical and civil law. You are an internationally famed lawyer. Your mind is poised to understand the intricacies of the law and of its divious operations. As to your reputation and the esteem in which you are held by your fellow men we can do no better than quote from the editorial columns of the Salt Lake Tribune, November 20, 1936, wherein you were being noticed as a "member of the special committee created and authorized by the League of Nations to pass upon contracts relating to international loans." The statement continues: "No better choice could have been made to fill a position so full of complications, possibilities and responsibilities. It will require knowledge of financial affairs of the world, courage to insist upon justice between greedy disputants and diplomatic skill to avoid creating needless antagonisms. Mr. Clark has all these qualifications. By temperament, training, experience and personality, he is eminently fitted for the important task undertaken by the league as its most adequate functions."

To this highly merited eulogy must be added your splendid work as "Under-secretary of State" (1928) in preparing a "Memorandum on the Monroe Doctrine," as the principle has evolved from the early history of our nations, to (into) a specific code of international understanding. Your work clarified the hazy atmosphere of diplomacy as related to this very delicate and world provoking question, bringing the doctrine in appropriate clearness within the understanding of present day statesmanship.

As we view the situation it was largly due to your labors, as Assistant of the late Dwight W. Morrow, Ambassador to Mexico--and later yourself the Ambassador--that a definite rupture with Mexico and probably with the more southern Republics, was averted. Mr. Walter Lippmann, the noted Columnist, speaking of your work in connection with that of Mr. Morrow, said:

"His (Morrow's) mission marked the decisive end of our imperialism in this hemisphere, the abrupt abandonment of what was popularly known as dollar diplomacy. His work was carried on by Mr. Reuben Clark as undersecretary of state, and as Ambassador to Mexico. It was Mr. Clark who wrote the historic memorandum demonstrating that the Monroe Doctrine has no rightful connection with the idea that the United States could or should intervene at will in this hemisphere."

"All this is worth recalling, because it shows that if things are better in the Americas today, they are better because they have been made better when they might have been made worse." (Tribune December 7, 1936).

We also recall your appointment to represent the United States on an International Commission of seven on codification of international law pertaining to the Pan-American Union; this appointment in itself presaging your remarkably clear understanding of the law of nations as well as of states and communities. You were also honored with the degree of Doctor of Law, conferred in 1934 by the University of Utah, for distinguished service, both to your state and the nations of the world

In passing let us observe that while these very extraordinary honors augur well your learning and ability, and the value of the services you have been able to render to the public, one familiar with the danger to Latter-day Saints of world emulation and the "flattery by prominent men of the world" as mentioned by President Joseph F. Smith (Gospel Doctrine, pp. 391-2) cannot look upon them except as a distinct handicap to a full and complete spiritual life--a handicap that few men can successfully meet and overcome, but which we prayerfully hope will not work to your undoing.

Professionally then, also tempermentally and through Priesthood appointment and experience, as well as in line with most sacred covenants of brotherhood, you must be admirably qualified for the very important mission of dealing justice tempered with mercy to members of the Church wherein their beliefs on doctrine are not in full harmony with those of its present leaders. Incidentally we might state that since the present leader of the Church is in his old age, and his former vigor and ability are rapidly declining, there is little hope for any orderly solution on his part of the many questions today vexing the Church, and which, as perhaps never before, require level-headedness, sober thought, extreme patience, and a keen sense of justice and honesty. Naturally and rightfully, in the circumstances, it is expected of you to see that orderly procedure shall follow charges against members of the Church. It is for you to see that rules of evidence are safeguarded in the interest of justice, and the presumption of innocence, until guilt (or "unchristianlike conduct") may be actually proven, shall be rigorously maintained, and that the principle of onus probandi is sacredly guarded.

We would expect your standard of dispensing justice such as meets that outlined in early Church procedure: "Those who are entrusted with power to excommunicate must act in truth and righteousness in their official duties. They are not authorized to cut off any live limb, or any inactive particle of the body which may be warmed, or quickened or encouraged into life. Sin and transgression, or positive discord with the system (as God established it), must exist before excommunication is justifiable. Woe unto those who are cut off the Church (for actual sin) and woe unto them who cut men and women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by Truth and Righteousness--Millenial Star, 40:263."

With these preliminary reflections of our estimate of your natural aptitude for the task you are reported as assuming, let us briefly review a few cases of ecclesiastical disciplining where the breaking down of our judicial system is seriously threatened:

CASE OF HEBER K. CLEVELAND, GRANITE STAKE

Elder Cleveland's preliminary trial before the Bishopric proved him innocent of even a suspicion of guilt of "unchristianlike conduct," and this notwithstanding the fact that two men had been deputized by the Bishop to watch the home of the accused, and had been on duty, according to their statement, for some six months. His only offense was that of permitting friends to gather at his home periodically to study and discuss gospel problems. It was shown that in such discussions, beliefs were advocated that were in no way opposed to the revelations of the Lord. These sleuthing detectives, comprising Bishops and other ward and stake officials, were, on numerous occasions, invited to attend their gatherings, but refused to enter the home, seemingly preferring to obtain their information through "window-peeping" and insolently plying questions to the brethren and sisters as they left the meetings. For this an order of disfellowshipment was enterred; and on the strength of that record, without even submitting it to the defendant for correction or approval, and without calling the defendant before it, the stake high council allegedly excommunicated him.

Insisting on a hearing before the High Council, the same was later granted, and on the evening of his appearance to answer the citation previously served by the Bishop, a new citation embracing new charges was presented as a surprise on the defendant and the trial proceeded. Obtaining a private interview with the members of the Council appointed to act in his defense, the accused was advised that while the court might recess to give him time to prepare a defense on the new charges and to obtain witnesses, yet it would do no good, intimating that orders had come from "Higher-ups" to "cut him off," and that there was no other alternative.

Thus Elder Cleveland was tried, sentenced and executed (sentence executed) by a tribunal he was not permitted to appear before. The High Council simply acting in the perfunctory role of announcing a decision already arrived at. Not a scintilla of evidence was presented against him that could in the least cast a shadow on his moral or religious character, or on his faith in the Gospel as revealed in this dispensation, and contained in the law books of the Church.

Can such an irregular procedure, stripped as we believe it to be, of all right and justice, be your understanding of "Truth and Righteousness?" And is this free and easy judicial procedure your conception of proper form?

IN THE CASE OF HANS GERHART BUTCHEREIT, BEFORE THE HIGH COUNCIL OF PIONEER STAKE.

Elder Butchereit engaged the services of a stenographer--a Latter-day Saint lady in good standing in the Church--to record the proceedings for his personal use. She, however, was denied admission to the trial, but the President of the Stake promised the accused a copy of the record after the trial was ended. On the strength of this promise, the defendant went to trial; and although nothing was produced to even remotely reflect a departure from the faith on his part, an order of excommunication was entered. His major offense was that he could not testify that President Heber J. Grant is a Prophet, Seer and Revelator, though he did accept and support him as the President of the Church. Upon application for a copy of the record as promised him, he was denied it. The plighted word of a Stake President--Paul C. Child--to a humble Latter-day Saint, as in an earlier day the pledge of a State in the Union for the safety of a Prophet of God, was ruthlessly broken! Paul C. Child had cheated!

Surely, President Clark, this doesn't meet your sense of "truth and righteousness." And are we to accept the oft repeated charge that the word of the Mormon Church officials can no longer be relied upon? Had this been an isolated case of official deception one might, in charity, overlook it, but it has happened before in other stake trials, and it appears is a general policy.

IN THE CASE OF DAVIS W. JEFFS, BEFORE THE BISHOPRIC OF THE
4TH WARD OF PIONEER STAKE

Elder Jeffs was cited to appear before the Bishopric for "investigation of alleged apostacy." Previous to instituting proceedings, the defendent was subjected to a three and a half hour grilling at his home by the Bishopric amounting, as the defendant expressed it, to a "third degree" procedure.

Being later cited to appear for formal trial he very properly demanded a "bill of particulars" in the case, also the name or names of his accusers. This information was necessary to enable the accused to prepare a defense and to select witnesses; but it was denied him, and he was informed that he must stand trial on the citation presented or submit to excommunication. In either case it obviously meant excommunication as will be shown later. The rights accorded the Saints in former days were denied him. "See Keeler on Priesthood, p. 120."

Other glaring inconsistencies and injustices are repeatedly occurring in the alleged trials of members of the Church, which need not be detailed here. However, it will not be amiss to mention some general rules adopted by certain Church officials, sitting as judges in Israel, and which being called to your attention, will doubtless receive your emphatic condemnation.

Under present day Church trials, the defendant is permitted witnesses chosen only from among those who can produce a recommend from their bishops showing them to be in good standing, as follows: "Witnesses will be required to present a recommend from their bishop certifying as to their good standing in the Church," reads the order.

This requirement may, without reflection, look innocent enough, but, as you will no doubt perceive, is apt to work a positive injustice. EXAMPLE:

Brother Jones is being tried on the charge of apostacy. Knowing him as a good neighbor and a consistent Latter-day Saint, Brother Brown and Smith consent to attend the trial as character witnesses. Being members of the same ward with Brother Jones, they apply to the Bishop before whom Brother Jones is to be tried and who, as in the instance of Elder Jeffs, is the accusing witness, for a statement of good standing. The Bishop cautions Brothers Brown and Smith against appearing as witnesses, vaguely suggesting that such action might involve their own standing. (Such an instance is reported in Pioneer Stake.) Under such conditions justice may easily be defeated.

Or, should Brothers Brown and Smith be regarded as not strong in the faith, judging from their tithing record, although no other evidence of faithlessness is shown, the Bishop may deny them a recommend and thus deprive Brother Jones of his right to their testimony.

Why should not Brother Jones have the benefit of any witness having membership in the Church, whether considered in 100 percent good standing or not? If a member is permitted to remain on the books of the Church, surely he is competent to appear as a witness in a case wherein his evidence may be vital to the cause of justice. And even though he was not a member of the Church, circumstances may arise when to exclude his testimony might work a great injustice. In civil trials men are granted the broadest possible scope in which to maintain their innocence. Can the Church afford not to be as liberal?

In the Butchereit trial, recounted herein, one of the witnesses, William Thomas, was later reported to the Bishopric of his ward and was excommunicated as a direct result of acting as a character witness of Elder Butchereit. And the sister who consented to be employed as a stenographer was, in consequence thereof, cited before her Bishop and excommunicated. Her crime was in believing the word of the Lord as recorded in the Doctrine and Covenants, and proceedings were instituted against her, if not as a direct result of her attempting to attend the Butchereit trial, at least it must be confessed that incident brought the issue to the force and she was "handled" for her belief in a divine principle of the Gospel; which belief, in earlier days, was necessary as a qualification for baptism. And in her case, in a seemingly studied effort to be as vicious and hurtful as possible, the Bishop, claiming to express orders from the Stake Presidency, denied both her and her husband the right to thereafter meet with the Saints in their gatherings, (the husband having been "handled" previously on a like charge.) The order reads:

> In accordance with instructions received by us from the Stake Presidency, we ask that you and your husband please absent yourselves from all our gatherings. (See the word of the Lord, D & C, 46:3-6)

Surely, President Clark, with your very understanding mind and your keen sense of justice, you do not approve of such hocus-pocus, hit-and-miss procedures as much as you may desire to rid the Church of certain thinking Saints?

A feature of those alleged trials, frequently exhibited--as in the case of Elder Cleveland--is that when the word of the Lord is appealed to in justification of the accused, the statement is brushed aside with the curt rejoiner, "it is you who are on trial and not the scriptures."

If the written word of the Lord is not competent evidence in a Church hearing involving the charge of "Apostacy" or "unchristian-like conduct," where can a Latter-day Saint whose motives are misjudged by a prejudiced judiciary look for justice? From the situation one may be excused if reminded of the Spanish inquisition or of the actions of present-day dictators in Europe and elsewhere. Though your councils do not hold the power of life and death, evidences of ruthless bigotry do not augur well for spiritual progress.

Another vicious practice, gaining momentum in Church judicial procedure, and which we do not believe can receive your endorsement: It is manifestly unfair and lacks the dignity and high purpose attaching to proper procedure in the Church of Jesus Christ. We refer to the policy of having "snoopers," "Peeping-toms," "spies," etc., shadowing Latter-day Saints with a view to getting evidence that might reflect upon their faith in present Church policies.

In the trial before his bishopric, Elder Cleveland brought out the fact that two such "peepers"--George Lund and David F. Frederick--had "snooped" about his premises for some six months, looking in through window openings, peeping through open doors, and questioning the guests of Elder Cleveland as they emerged from the home. The Bishop admitted appointing these sleuths to that task. It is a matter of common knowledge that a few of Elder Cleveland's friends occasionally meet at his home, as well as at other homes, in social and spiritual intercourse. This is not a new departure, for throughout the Church generally, are groups of Saints meeting as "History classes," "Literary Clubs," "missionary reunions," "Card Games," etc., and such meetings are apparently unopposed by the Church. Elder Cleveland's friends, without a single exception that is known, are devout Latter-day Saints. They seek no other Church, their full ambition being to serve the Lord in accordance with His revealed word, having in mind that some day the Church will understand their motives and invite their cooperation. These people, for the most part, are not living plural marriage as may be imagined, but are trying to qualify to live all the Gospel as the Lord, in his due time and way, may will it. For several months past from two to six of the "snoopers" mentioned have planted themselves in front of this residence busied themselves in taking license numbers on cars of guests and have peeped through the windows and open doors. We are informed they have even ventured to raise windows to better hear and see. On several occasions those gathered have, in a kindly and gentlemanly manner, invited these appointed "investigators" inside that they might learn first-hand the nature of such gatherings. They have consistently refused such invitations and insolently continued their sneaking tactics. In a recent investigation of one of the Saints by the Fourth Ward Bishopric, Bishop Sperry admitted being one of the sleuthing parties.

Now we venture the assertion that not one of the people who gather at Elder Cleveland's home would, if approached in a gentlemanly manner, hesitate a moment to disclose his or her purpose in thus meeting and the nature of the discussions. These are true Latter-day Saints and have nothing to hide. Such "peeping" methods are unnecessary and exhibit a degree of depravity that must be humiliating to those over whom the offenders preside.

Under your operations, President Clark, and with your fine sense of dignity and right, is it possible that the Church is permitted to descend to these questionable methods of procuring evidence against suspected people?

If there is any one thing the Lord has been specific concerning, it is that His judges shall keep themselves free from prejudice and malice. "God! how I hate prejudice," said the late President J. Golden Kimball. "A man who is prejudiced cannot be just!"

"We have learned, by sad experience," said Joseph Smith, "that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion, hence many are called, but few are chosen."

That these sacred injunctions are unheeded by many of the present ward and stake leaders is sadly apparent. Even in the opening prayer in the trial of Elder Cleveland before the High Council, this tendency to prejudging was clearly shown. "We are here," reads the prayer offered by a member of the Council, who was to sit as a judge in the case, "to sit in judgment on one of thy servants who has been led astray."

At a meeting of the Presidency and Bishops of Pioneer Stake, mentioned above, President Paul C. Child, in speaking of certain Church actions against its members, revealed the fact that others were to be "handled," mentioning specifically one David W. Jeffs of the Fourth Ward, saying, "He is away from home; but upon his return he is to be handled." The President didn't say he is to be investigated--"He is to be handled." You will agree, President Clark, that even to mention his name under such circumstances, is a prejudicial act, lacking dignity and wholly devoid of sense of judicial responsibility. And, may we ask, is this the kind of judiciary the present dictatorship in the Church is consciously creating? Surely as taught in the knowledge of the course of justice as you are, and as definitely pledged as you must be to uphold the law--yourself being a judge of the law--you do not countenance such lawlessness in the name of the law! Here is a man legitimately away from home. His integrity as a Latter-day Saint has never previously been questioned. In his ward, until recently moving away, he had been uncommonly active under official appointments. Without warning to him or his loved ones, it is proclaimed before the world that he is a religious misfit and is to be "handled", and that by a man--Paul C. Child--who, if he is granted a trial, is to sit as his judge. This man Jeffs, when he returns, is to be "handled" for what? That doesn't matter. It is "thumbs down" for him. He has become off color and orders have been issued to excommunicate him!

And another thing happened that should make men of honor blush in shame: The same Stake President, descending to the level of a common "gossip," informed his audience, and through it the world "for such things are never regarded as confidential," "that it is rumored that William Thomas and Hans G. Butchereit," both of whom had been "handled" as it was intended to "handle" Elder Jeffs, "each had four wives tucked away somewhere in South Jordan or West Jordan."

A President of a Stake repeating a falsehood with the intention of having it appear as truth! Giving way to malacious gossip. As if the brethren had not been mistreated enough by "handling" them for their faith in the word of the Lord, and "casting them out" as unclean, this president must set in motion the false report of wagging tongues and draw a giggle from his ward "yes-men." These human mischief-makers should know that there are six things which the Lord doth hate. Yes, seven are an abomination unto Him. "A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren." Proverbs 6.

We have scarcely recounted a tithe of the irregularities cropping out in different parts of the Church, whose officers are determined to punish such of its members who are not 100% in harmony with its policies.

It must be apparent to you, President Clark, that all men--though they may be good men--cannot see alike. Even in the First Presidency of the Church, of which you are a member, we have your word for it, that opinions sometime differ; for instance, your file leaders favored and supported the League of Nations set-up, while you opposed it and assisted materially in defeating it. It is but natural that men, left to their own wisdom, should thus differ, for as Paul said, "We see as through a glass darkly." President Joseph F. Smith, reflecting the attitude of himself and former leaders of the Church stated:

> "But as long as a man or woman is honest and virtuous and believes in God, and has a little faith in the Church organization, so long we nurture and aid that person to continue faithfully as a member of the Church, though he may not believe all that is revealed. Reed Smoot Investigation 1:98.

Surely, President Clark, your mind is not so warped with prejudice as to assume that these men and women who are being "handled" and seemingly excommunicated for their faith in the higher principles of the Gospel are wholly lacking in "honesty" and "virtue" and a "belief in God?" They must "have a little faith in the Church organization," in consequence of which they should be, as

President Smith recommended, "nurtured" and "aided" and encouraged to "continue faithfully as members of the Church," though they may not believe all that is claimed for the present policy of the Church. The Master once left his ninety and nine sheep to rescue the one that was straying off. Should His shepherds be less faithful today?

In the present policy of the leaders of the Church, to compel all men to accept certain formula, including the theory that the leader is a Prophet, Seer, and Revelator, or submit to excommunication, the leader falls far short of the charity shown him in times past by his file leaders. He relates in the July, 1939 number of the Improvement Era how, when he was installed as President of the Tooele Stake and made a miserable failure of attempting to speak without the aid of the Spirit of the Lord, he was asked by President Joseph F. Smith (Counselor to President John Taylor) if he knew the Gospel to be true. His answer was an emphatic, "No, I do not know it." A President of a Stake presiding over a body of God's people and not able to testify that which he stood for was true! Did they drop him as he is doing to others today, for lack of testimony? No, they did not. But they nursed him along. They figured he was "honest", "virtuous," and "had a little faith" in the Gospel, and they kept him on, although the proposition had been made to drop him, because of his weak testimony. But today this same beneficiary of the mercy and patience of the Lord through His servants, then seems to forget the mercy shown him and mercilessly has good men and women "cut off" because they cannot bring their consciences to testify all that he says or that is claimed for him is true.

Jesus Christ once told of a man who was about to foreclose on a servant who owed him some money and defaulted in the payment. "The servant besought him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of the servant was moved with compassion, and loosed him, and forgave him the debt. But the servant went out and found one of his fellow-servants which owed him a much smaller debt; and he laid hands on him, and took him by the throat, saying, "Pay me that thou owest." This servant begged for mercy and patience, but none was shown. (Matt. 18:23-32) We ask in all candor, has not the time come for this servant to whom charity has been extended in so great a measure, to show forth some of the same element?

It is claimed that Franklin D. Roosevelt is taking a course to pull all Democrats out of the party who will not support the "New Deal" policies. Such, if true, is the workings of a dictatorship. Can it be that the Church imbued with the same spirit, is trying to rid itself of all members not fully in harmony with its present policy, and yet who are firm believers in the Gospel of Jesus Christ?

President Clark, from our acquaintance with you and your life, we cannot visualize you taking an antagonistic position against the principle of Celestial Marriage. Though its suspension by Church edict may be urged as justification for present efforts at suppression, you are surely converted to the law as being both necessary and eternal Elder Joseph Fielding Smith, a member of your quorum, said: "Plural (Celestial) marriage is one of those irrevocable and unchangeable laws of the Gospel, but the Church is not teaching it now."

Now if this law is "irrevocable and unchangeable," as Elder Smith states, and as you in your faith and experience must hold, though "the Church is not teaching it now," where is the crime in the members of the Church believing and even teaching it as a necessary requisite to gaining the highest exaltation? And are you justified in having Saints "handled" who entertain such a belief? We remind you that the revelation (D & C 132) forcing this belief is still a part of the Law Book to the Church.

"Many of this people have broken their covenants, by finding fault with the plurality of wives and trying to sink it out of existence," said President Heber C. Kimball. "But you cannot do that, for God will cut you off and raise up another people that will carry out His purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through is they do not repent." (J. of D. 4:108.)

President Clark, would it not be more consistent with your advanced understanding of correct judicial procedure, of the inherent rights of the minority, of the proneness of men in high positions to succumb to the "flatteries of the world"--in a word, of your keen sense of justice mingled with mercy, to let men and women who are not 100% converted to present Church policies remain as members, nursing them along, teaching them in patience, using them as their faith and growth justifies, and cease this ruthless "handling" which is demoralizing to every sense of right and justice as conceived by the present Church membership--or have they already lost all sense of justice and mercy?

Isaiah struck with prophetic precision at the present reckless overriding of justice. He said: "and judgment is turned away backward, and justice standeth afar off: For truth is fallen in the street, and equity cannot enter. Yea, Truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it; and it displeased Him, that there was no judgment." Isaiah 59:14, 15.

This is your opportunity. It is you to whom the Church looks for leadership in these matters of judicial procedure. Upon you and the wisdom you display depends much. Will you have a consistent faith, and devoted priesthood, a united people, or will you continue this fostering of class distinction, hatred, malice, envy and the spirit of dictatorship? It is our prayer that you may prove yourself a man of God and not a mere pretender.

THE EDITOR OF TRUTH

In 1944 I published a 300 edition of "Celestial or Plural Marriage," a Digest of the Mormon Marriage system, as established by God through the Prophet Joseph Smith. The original publication appeared serially in TRUTH. This book is regarded as a quite complete "Ready Reference" on the subject it treats. It is a book of 150 pages, illustrated.

In 1945, before entering the State prison I prepared and published an Editorial article in TRUTH, "Our Position," and had 1000 reprints struck off for general circulation. This article reads as follows:

OUR POSITION (Excerpted from TRUTH of March, 1945)

Through the action of the Church, as explained by its press agent, Mark E. Petersen of the Quorum of Twelve, in inaugurating the prosecutions against those believing in its original doctrine of marriage, great interest is being aroused among the people of the nation, as well as in Europe and elsewhere. An inquiry coming from a stranger in Chicago fairly epitomizes the nature of the inquiries being made. "I would like to know something more of your objectives than those reported in the newspapers."

The answer, while new and sometimes startling to the people of the world, to real Latter-day Saints, is quite simple and easily comprehended.

The appellation "fundamentalists" has been attached to a group of people whom the Church of Jesus Christ of Latter-day Saints, known as the Mormon Church, has ostracized for adhering to its original doctrines.

These ostracized Mormons believe in the Gospel of Jesus Christ as established by the Mormon Prophet, Joseph Smith. Their faith comprehends the Articles of Faith as promulgated by the Prophet, the Ten Commandments, (Exodus 20), along with all other teachings of our Lord Jesus Christ. The Articles of Faith are as follows: (quoted as written by Joseph Smith)

The "Fundamentalist" believes the Gospel to be unchangeable and eternal; that the ordinances as established can neither be added to or taken from short of revelation from the Lord given through His constituted authority on earth.

Among the higher principles of theGospel are those of the United Order (or the Order of Enoch) and the Order of Celestial or Plural Marriage; that Celestial Marriage, as the term implies, contemplates marriage for eternity and that plural marriage is a necessary element thereof. We believe that in introducing this order of marriage in Abraham's dispensation the Lord brought into his family life the woman Hagar, who became one of his legitimate wives under the law of God; that the Lord not only approved of this plural marriage but really instituted it, as the revelation reads:

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife." And why did she do it? Because this was the law; and from Hagar sprang many people. This therefore, was fulfilling, among other things, the promises. Was Abraham therefore under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. (D & C 132:34-5)

We believe that while entering into this order of marriage is strictly voluntary on the part of the adherents, yet compliance with the law is necessary to obtain the highest exaltation in the kingdom of God.

We believe that the first amendment to the Federal Constitution, known as the first clause in the Bill of Rights, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," means just what it says--that men are free to believe and act in accordance with that belief, insofar as their actions do not infringe the rights of others.

We are opposed to the statement made by an early Federal Official sent to Utah that "The Lord is a foreign power to this Government," (See Truth 10:235) holding that it is the Lord's government and that when His kingdom is fully set up, which must inevitably occur, He will be the king thereof; and that then laws will be enacted for the protection of all men irrespective of their financial, social, political, or religious standing in the community.

We hold for the rights to Motherhood; that no normal woman shall be denied this right under whatsoever form of family life that may be feasible. That if more than one woman agree upon a certain man to be their husband and the father of their offspring, (none of them having vowed to any other man), and he agreeing to the arrangement, they have a right so to do, and it is the business of no other person. On the other hand, if people choose monogamy or celibacy as their ideal in the family arrangement, it is their affair and they should not be interferred with in the exercise of that right; but that prostitution should be legislated a capital crime in accordance with the original law promulgated by God and perpetuated in the laws of Moses. (Gen. 20; Num. 25)

We believe that the Order of plural marriage for the purpose of perpetuating the race is socialogically and biologically sound, and is the only safe and sane doctrine that can be adopted to absorb the great army--ever increasing in number--of unmarried marriageable women; that in this process of absorbtion the individual and society are benefited, no one is injured, and the government is being populated with a strong and stalwart race of people.

We know that the prevailing social disease, now rapidly sapping the lifeblood of society in the so-called civilized world, is not the product of the Order of Plural marriage as revealed by the Lord, but finds its roots in monogamy and celibacy. The writer, over seventy years of age and raised in a community, the majority of whom were of polygamous faith, does not recall a single instance of venereal disease among those living in plural marriage, while with the monogamists and celibates the facts are the direct opposite.

At a recent trial of fifteen men charged with unlawful cohabitation, or polygamous living, the defense attorney referred to a list of 886 cases gleaned from the police court files of 1943, of men and women "respected citizens of Salt Lake City" who were living the monogamous theory. They were given private hearings and fined from $5.00 to $50.00 each, and turned loose to continue their leacherous trade, while the defendants charged with unlawful cohabitation were adjudged guilty in open court and sentenced to from one to five years in the State Penitentiary. The group of fifteen were bringing healthy children into the world, supporting and educating them, and their mothers, while the 886 were prostituting virtue, ruining families, engendering disease and destroying life--the latter moral lepers, and former respectable citizens and builders of empires.

Celestial or plural marriage with the Mormons means continuing the marriage ties into eternity. These ties continue beyond mortal life. Holding to these views the marriage relation assumes a more serious phase and greater thought is given to the selection of eternal companionships. Few divorces ever occur among this class of people. It is a matter of common knowledge that the majority of the leading men and women in this intermountain community, for the past three-quarters of a century, were either in plural marriage or born of polygamous parentage. United States Senators and Congressmen, Governors, State Legislators, Bankers, Professional and Business Men, Farmers, Educators, etc. Brigham Young, an acknowledged polygamist, was appointed the first Governor of Utah by the President of the United States. Though known to the President to be a polygamist he was given the second appointment.

A system that produces this quality of timber must be good and worth tryout.

The question is frequently asked, "How is it possible for a man in present economic conditions, to raise large families and adequately support them?" Companion principles of the Gospel, as indicated above, are the United Order and Plural Marriage. The two go hand in hand. The United Order furnishes a cooperative plan of living where all work cooperatively and, insofar as their just needs and wants are concerned, share and share alike. This plan is now in vogue among the so-called "fundamentalists" and is solving the economic problem arising in the raising of large families, and adequately caring for them. The United Order is God's economic law to the Nations when they are prepared to receive it.

An old Mormon motto is: "Mind your own business." We believe in this motto. We believe there is intrinsic good in all men and all religions; that, given freedom to work out their religious philosophies, the errors will ultimately sink into oblivion while the good will solidify into a permanent faith. Men should be allowed the privilege of worshipping God or not worshipping Him, as their consciences dictate, without interference from any earthly source. It is their individual business. They must not be molested in it. Let the "Hands-off" sign be strictly adhered to in the legitimate channels of life and society will purify itself.

It is to be regretted that the Church that once fostered and fought for the survival of these principles; that was driven from its birthplace--New York--to this mountain country, under the most vicious persecutions known to mankind, and by the hands of so-called Christians, being forced to give up homes, freedom, and life itself for their religion, should now turn prosecutor, appointing sleuthing scoundrels, sneaks and detestable informers to seek out those adhering to the original faith, to immolate them upon the cross of hatred and prejudice; their goods given to despoliation and their precious children scattered to the four winds.

Meantime these "Fundamentalists" are bravely bearing their crosses with light hearts, rejoicing in the part they are called upon to play in this unique drama of life. With Bunyon they say, "While we cannot observe man's laws that conflict with the laws of God, we can suffer." Still we had hoped that an advanced order of Christian civilization would, in this age of wonders, have developed a greater degree of toleration. Mormon "Fundamentalists."

As these pamphlets and re-prints are quite generally distributed free to the Church General Authorities, the Presidency and Congress of the United States, to Public Libraries, as well as to the general public, it will be readily understood that there has been no money-making profit in them, the actual sales amounting to only a fraction of the cost. However, since ours is largely a missionary service, and since our group with our outside friends, have contributed liberally, to bear off these expenses, we have met our running expenses and are now entirely out of debt. We feel that the Lord has inspired the people in a most wonderful way, to be liberal with their contributions, thus enabling us to "carry on" without great embarrassment.

In passing it is well to mention that our court expenses and legal help have, to date, cost over $30,000.00, which the Lord has enabled us to raise. A factor in this work has been the Sugar House Press, under the management of my very dear friend John Burgess. He has been most helpful.

In all this work and in carrying TRUTH through twelve volume years, now in the midst of the thirteenth, I have had but little help in the preparation of the articles. Elder John Y. Barlow has assisted as he could in reading and selecting articles from the Juvenile Instructor, The Journals of Discourses, the Millennial Star, etc., and his frequent advice and suggestions have been most helpful. Elder Arnold Boss has helped materially in collecting materials from the old Deseret News files and other sources, but the Editorial writing itself has been my own labor, including the seven months of my incarceration in prison; and I have enjoyed the work. The mechanical part of the work, its distribution, etc., has been well taken care of by my son Guy and Rulon T. Jeffs; and many choice contributions have been provided by members of our group.

TRUTH was started as a 12-page monthly with less than 50 subscribers. We are now printing 1200 copies of 28 pages each month. The magazine is eagerly sought after by members of our group and strangers generally, though many of the members of the Church, fearing reprisals from their leaders, are slow to subscribe. We are termed "Fundamentalists" and are proud of the designation, signifying as it does, that we are clinging to the original Gospel as established by the Lord through His Prophet, Joseph Smith. Our contention is that any man-made changes in the revelations and ordinances are not recognized by the Lord, but are leading the Saints into a condition of apostacy.

JOSEPH'S ON THE ANVIL

Ephraim and Manasseh scattered and persecuted. Adopted from Kipling's "England's on the Anvil" by J. W. Musser.

Joseph's on the anvil--
Hear the hammers ring--
As the gold and dross are broken very fine!
Never was a blacksmith like our Lord and King--
Joseph's being hammered, hammered, hammered into line.

Joseph's on the anvil!
Heavy are the blows!
But the work will be a marvel when it's done.
Joseph's sons divided,
Cannot stand 'gainst their foes--
They are being hammered, hammered, hammered into one!

There shall be one people--
It shall serve one Lord--
Neither Priest nor Layman shall escape.
It shall have one speech and law,
Soul and strength and sword--
Joseph's being hammered, hammered, hammered into shape!

THE ETERNAL LAW

By J. W. Musser

JEHOVAH--CHRIST TO ADAM:
Adam, thou perceivest that all things are thine
To name, to command and to call thine own--
For thou wert first--naught anything was made before thee--
Neither trees, grass, fowl, fish nor beast--
All awaited thy coming and receiveth thy direction
And call thee Master, and follow thy law--for supreme it is;
'Tis written in their hearts to obey thee, as thou obey'st me,
And I my Supreme Head, the Great Elohim
Whom, though once as I--and even as thou--
Yet, through like obedience,

Was power given to create life and grant motion
To stars, moon and sun, and to fashion eternity!

E'en Eve, the beautiful, in whose companionship thou delightest--
She who was given to perfect thy perfection--
And without whom thou wouldst be but part made,
Nor capable of accomplishing the divine will--
She looketh unto thee for direction, as thou to me;
'Tis her choice--when guided by heavenly light--
Her pleasure and life, thus to do:
To thee she brings herself, withholding nothing--
In perfect trust and divine abandon--seeking thy will;
Thus is the eternal law honored and she made queen--
Thy counselor in all things; bone of thy bone
And flesh of thy flesh, thine Eve is incorporated into thee--
Thy very being stamped deep in her soul.
What thou givest unto her she brings forth,
For in thee is the life and she the nourisher thereof.
And thus, though twain, thou becomest one flesh--
Only by which oneness can immortality be achieved
And thou becomest one with me, as I am with Father--
Thou, Christ and the Father one--All things perfect.
This is the law of the Universe.

ADAM ADDRESSES EVE THUS:
My precious Eve, Jehovah-Christ hath spoken: He is perfect--
To earth the great law giver. He hath expounded all
Needful to our mutual happiness;
In him is our life, our hope and reward;
Obedience to his law I give sacred pledge to;
None other course can make our mating sure,
Without thee I could not but fail.
Thy smiles beguile me; thy caresses impart life and strength;
Thy tender sweetness and queenly graces
Exalt thee to the pinnacle of true womanhood;
With thy divine assistance I may be crowned King--
Without it perfection cannot come unto its own.
While placed upon me is the burden of law giver
And Leadership, and all are commanded to follow after,
Yet only in righteousness may I preside:
Obedience--to endure--must rest upon the principles of justice,
With love the eternal arbiter;
For where love is not, obedience hath no part in life.
Therefore, while to me is left the expounding of the law,
And its execution, with power to command obedience thereto,
It is for thee, my beloved mate, to be counselor--
Constant and wise; ever walking at my side--
Upholding my righteous commands.
In perfect harmony of purpose then, teach thou our children
The lessons of life--as I teach thee--that by walking therein
They may, with us, become exalted with the Gods,
And thereby our Kingdom be assured.

EVE'S RESPONSE: (From Milton--Paradise Lost)
My author and disposer, who thou bidst
Unargued I obey; so God ordains.
God is thy law, thou mine; To know nor more
Is woman's happiest knowledge, and her praise.
With thee conversing, I forget all time,
All seasons, and their change--all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit and flower,
Glistening with dew, fragrant the fertile earth,
After soft showers, and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds, nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistening with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet!

THE END